

**SECOND DEFENCE**

Against the

**BISHOP of CONDOM**



# Imprimatur,

*Liber cui titulus* [ A Second Defence  
of the Exposition of the Church of  
England, &c Part I ]

Novemb. 16.  
1687.

H. Maurice, *Reverendissimo in*  
*Christo P. D. Wilhelmo*  
*Archiepiscopo Cant. à Sacris.*



A  
SECOND DEFENCE  
OF THE  
EXPOSITION of the DOCTRINE  
OF THE  
**Church of England:**  
Against the New  
EXCEPTIONS  
OF  
Monsieur de MEAUX,  
Late Bishop of CONDOM,  
AND HIS [Wm Wake]  
VINDICATOR.

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The First Part.

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In which the ACCOUNT that has been given of the *Bishop of MEAUX's Exposition*, is fully vindicated; the *Distinction* of OLD and NEW POPERY Historically asserted; and the *Doctrine* of the Church of Rome in point of IMAGE-WORSHIP more particularly consider'd.

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THE UNIVERSITY OF CHICAGO



THE  
TABLE

OF THIS  
FIRST PART.

I. **A**N ADDRESS to the Vindicator,  
*laying down the Method of the follow-  
ing Defence.*

II. The PREFACE; in which is contain'd,

1. An Historical Vindication of the  
*Distinction of Old and New Pope.*  
p. iii

2. An Enquiry, *how far we may judge  
of the Doctrine of the Church of  
Rome, from the PRACTICES  
and OPINIONS of the Parti-  
cular Members of it.* p. xii

III. The DEFENCE: divided into Three  
General SECTIONS.

P. I.  
SECT.



## The TABLE.

### SECT. I.

After a short *Introduction*, considers the Bishop of  
MEAUX's second *Letter*, in an *Address* to the  
said *Bishop*. p. 5

The *Bishop* of MEAUX's *Exposition* written for the Con-  
version of the *Marshall de Turenne*. p. 8

The several parts of the *Letter* examined. p. 9

1. That there was an Edition of the *Exposi-  
tion suppress'd*, different from what we now  
see. p. 9

2. That these Differences were in Points con-  
siderable, and not only for the greater neatness  
of the *Stile*, as the *Bishop* pretends. p. 15

3. Of *St. Chrysostom's Epistle* to *Cæsarius*. p. 20

4. That MONSIEUR M—— did answer  
the *Bishop* of CONDOM's *Exposition*. ib.

5. 1. That *Father CRASSET's Principles*  
are not to be reconciled with the *Bishop* of  
CONDOM's *Exposition*, as is preten-  
ded. p. 21

2. Concerning the *Persecution* in the *Diocess*  
of MEAUX, and the *Bishop's repeated*  
DENIAL of it shewn to be a wretched  
Prevarication. p. 24

6. Car-



## The TABLE.

- |   |       |
|---|-------|
| 6. Cardinal CAPISUCCHI's Doctrine in point of <del>Image-worship</del> , utterly inconsistent with the Bishop of CONDOM's Exposition.                               | P. 31 |
| <i>His Opinion at large considered, and compared with the Principles of Monsieur de MEAUX and his VINDICATOR.</i>   | P. 34 |
| 7. Monsieur IMBERT's Case examined. That he was prosecuted by the Archbishop of BOURDEAUX, for maintaining the Doctrine of the Bishop of CONDOM and the VINDICATOR. | P. 39 |
| 8. Of Cardinal BONA——   | P. 45 |
| Monsieur de WITTE, and——  | p. 46 |
| The POPE's Brief——  | ibid. |
| The CLOSE.  | P. 47 |

## SECT. II.

Being an Answer to those false Imputations which the VINDICATOR has cast upon me, and the rest of my Brethren of the Church of England.

P. 49

The Reasonableness of this Consideration. ib.

The Summ of this Section divided into Three Parts.



## The TABLE.

### PART I.

In which it is shewn with what Spirit and Design the VINDICATOR took this Course to defame us. p. 51

1. That the Principles of many of the Casuists of the Roman Church do allow the defaming of an Adversary by such Accusations as they KNOW to be FALSE. p. 51
2. That we have just Cause to believe, that the VINDICATOR has proceeded according to these Principles, Shewn.

1. From the Accusations themselves, which he brings against me; of which several Instances are collected by way of Specimen, whereby to judge of the rest. p. 54
2. From his laying hold on the lightest, and most pitiful occasions to run out into the most grievous Accusations against me. p. 56
3. For that the Allegations he advances, are many of them such as he can never be sure are TRUE. p. 59
4. And some such as he certainly knew were FALSE. p. 61

### PART



# The TABLE.

## PART II.

In which his *Reflections* are particularly consider'd,  
and refuted: in Two Points. p. 62

1. *A Refutation of those scandalous Reflections which he has cast upon the Generality of the Church of England.* p. 63

*A Summary of them.*

1. *That we have misrepresented the Doctrines of the Church of Rome, reviled, blackened, and calumniated its Members, and ridicul'd its Ceremonies.*  
*Answered.* p. 65

2. *That we have done this out of Malice and Interest, and kept the People by Ignorance to our Party.* p. 66

*This Calumny answer'd, in its several parts, of*

{	Malice —	p. 67
	Interest —	ibid.
	Ignorance.	p. 69

3. *That we have been estranged from Devotion, and are therefore scandaliz'd at their Ceremonies, because we have not the Zeal that those of their Church have.*  
*Answered.* p. 70

4. *That*



## The TABLE.

4. *That many of our Church are so byassed in their Affections to us, that they will scarce allow themselves their common Senses in the Examen of things; but pass their Votes against any thing that tends towards Popery, tho against JUSTICE, EQUITY, and CONSCIENCE.* Answered. p. 74.
5. *That some factious Spirits have animated the Pulpits Zeal; and that by this means the Parliament was hindred from proceeding in its Loyalty as it began.* Answered. p. 75
6. *That we manage things against them upon politick Motives; that we have Designs, and leading-men, and certain persons to gratifie by what we do; and that this will bring ill CONSEQUENCES upon the KINGDOM, &c.* p. 76

### II. *An Answer to those Imputations that he has laid upon my self in particular.* p. 78

1. *To the ill Names that he gives me.* ib.
2. *To his charges of wilful Faults committed by me, in the Defence.* p. 79
3. *To his Reflections that have no manner of reference to the Subject of our Dispute; but were brought in meerly for Reflection-sake.* p. 80

Asto my Preaching. p. 80

—— Popularity. 81

4. To



## The TABLE.

- 4. To His *CATALOGUE* of *Faults* drawn up against Me at the beginning of His *Reply*. p. 82
- 5. To His Charge of *Ill Language*, with reference

- 1. To the *Bishop* of *MEAUX*. p. 84
- 2. To *Others*, in which are Justified those 3 *Expressions* so much cavill'd at; of

- 1. *St. Thomas's Reveries*. p. 86
- 2. Of some of their *new Saints* *Horrid Blasphemies*. p. 89
- 3. Of some of their *Churches Addresses*, being more like *Magical Incantations*, than *Christian Prayers*. p. 92

## PART III.

In which is shewn by above XL *Instances* of *Books* yet *unanswered*, that we have fully obviated all their *Arguments* beyond the possibility of a fair *Reply*; which might justly excuse me from entring any more on a *particular review* of the several *Articles* in debate; tho' I shall nevertheless in a *SECOND PART* of my *DEFENCE*, pass through *All* again with *him*. p. 94



THE TABLE

1. TO THE CATALOGUE OF THE  
drawn up by the M. S. of the  
P. S.
2. TO THE CATALOGUE OF THE  
P. S.

TO THE CATALOGUE OF THE  
P. S.

TO THE CATALOGUE OF THE  
P. S.

TO THE CATALOGUE OF THE  
P. S.



TO  
The Reverend the AUTHOR  
OF THE  
VINDICATION

Of the Bishop of MEANX's  
EXPOSITION, &c.

SIR,

AFTER two such obliging *Addresses*, Vindication  
P. 120.  
The Reply,  
P. 171.  
as I have now had the honour to receive from you, I should be very much wanting in my Respects to a Person who has shewn so near a Concern for my *Salvation*, should I any longer neglect my Return to you; and might reasonably expect to have my *Rudeness* and *Incivility* muster'd up to increase



## The Dedication.

Reply at the  
end of the  
Preface.

crease my *Damnation* in the next *Catalogue* your *Charity* shall prompt you to publish of my Sins.

Vindic. p. 120.

I cannot indeed tell whether I may not be defective in my Gratitude, by sending my Thanks to *your self alone*; and your great Caution in the Close of your *Vindication* made me once think that I ought to have return'd you your own Inscription, "*To the Author, or Authors* of those excellent Pieces you have been pleas'd to oblige the World with on my account. For I have some reason to believe, that whatever you were as to the *first*, yet you are not the *only* Person concern'd in the *second Reply*. But yet since your Books run altogether in the singular Number, and that whoever gather'd your Materials first, or supervised them after, yet I doubt not but you were the only *Architect* your self, and alone concern'd in those immediate *Addresses* to Me; I am confident I shall not be much mistaken in my particular Return to you, or at least that you will have the goodness to excuse so easie, and so involuntary an Error.

Reply p. 171.

And first, Sir, I desire to return you my Acknowledgments for your great Care of my future State. I do beseech you to believe, that it is exceeding dear to Me; and that I am sensible that  
your



## The Dedication

your *Advice* is very just and reasonable that you give Me for it. And tho' I shall shew you in what follows, that for what concerns either your *self* or your *Church*, I had no great need of it; yet it pleases me very much to hope that when I shall have fully proved by Gods Grace, where the Fault lies, one who is so forward to *preach to others*; 1 Cor IX. 27. will certainly take great heed that he does not in the mean time *himself* become a CAST-AWAY.

It were perhaps too much to expect that Condescension from you, which you are pleased to recommend to Me, viz. "To make a publick Ac- Reply p. 172.  
"knowledge of the Calumnies you have thrown not upon my *self* alone, but upon the Generality of our Church, and "to retract the false witness you have Ib. p. 173.  
"born against your Neighbours; especially since this, Sir, cannot, you know, be done without acknowledging the Insincerity (for I am willing to give all things the softest Names I am able) of your late Attempts in the new Methods of Conversion. And indeed some Experience makes me think I may without uncharitableness presume, that "the Ib. p. 174.  
"Pride of Nature is as powerful on your side to hinder Persons from retracting what they have once advanced, as it is on ours: And the Principles of your Church do much more indispose you to confess your Errors, than, God be thanked, ours.  
do,



## The Dedication.

Ibid.

22. 21 30 3

Reply p. 4.  
172. &c.

Vindic. p. 22.  
Reply p. 172.

do us. But sure, if any one, you, Sir, who so much consider that "Eternity is at stake, and that an Injustice which will render us miserable for that Eternity, cannot be expiated without making satisfaction, will not find it so difficult to acknowledge your mistake; no, not tho' it should have been WILFUL; (which I dare not yet say of yours, however you, in Charity no doubt to my Soul, judge mine to be so;) rather than run into inevitable Damnation. And I pray God give you this serious Thought and Resolution. Having thus perform'd this first Duty, I must in the next place, Sir, thank you for what, next to my Salvation, has always been most dear to Me, the Care you have had of my REPUTATION. It may perhaps be thought by some that are not sensible how great my Obligations in this particular are to you, that I might well enough have spared this Complement; especially since your Modesty makes you utterly disavow any such Tenderness of it. Indeed, Sir, as to your Expressions, it must be confess'd you are very free with Me. You not only still adhere to your first Charge of Calumnies, Misrepresentations, insincere Dealings, Falsifications, every thing that you could think of that might serve to belpatter Me, but only false Quotations, which I do not now find you so ready to insist upon; but that your Reader might be sure to take notice



## *The Dedication.*

notice of them, you draw them up into a *Catalogue* at the beginning of your *Reply*, and all along in your *Margin* you put him in mind to remark them: But yet, Sir, after all this, I cannot but own to you, that your Books have done more to secure my *Reputation* among all those whose Esteem I value, viz. the *honest* and *judicious Readers*, than any thing my best Friends could have done for Me.

Reply at the  
end of the  
Preface.

I need not, Sir, tell you, that my *Exposition* first, and then my *Defence*, made some noise among very great numbers of both *Churches*. I had discovered such Secrets as perhaps few could have done besides; such as startled many worthy Persons of your *own Communion*; and which some even of our own Side, who did not know what *Evidence* I had ready to produce for them, could hardly almost believe. Whilst great enquiry was made about them, some of your *Religion* knew not what to think, others flatly deny'd all that had been said; you, Sir, more kind, procure Me a Letter from that worthy Person the *Bishop of Meaux* himself; pretending indeed to disavow, but really acknowledging all that I had said with reference to his *Exposition*. A Favour for which, now I am discharging these kind of Debts, I shall not fail to publish to the World my Engagements to him.

B

It



## *The Dedication.*

It was not long before my *Defence* made a new noise, and but little inferiour to that of my *Exposition*. For besides that, it confirm'd all my former Allegations with new Proofs; it gave me opportunity moreover to make some further *Discoveries*, both of your Church's *Worship*, and of your own *Sincerity*.

Reply, p. 173.

And this, Sir, you tell me "did induce many others" to an imitation of those *Calumnies* I there threw upon you; but I must beg leave to mind you of another *Inducement* too, and that is, That it did induce the Generality of your side to *calumniate* Me, as one who had uttered nothing but downright Untruths, and charged you with such things as were not to be found either in your *Books*, or in your *Practise*. But I may now reasonably presume that they will from henceforth retract this *Calumny* too, (if at least you will allow it to be a *Calumny* to accuse falsely one of our Religion;) since you have here satisfied the World, that these things you do write and practise, tho' indeed for want of an *Infallible Interpreter*, we who judge according to the *Principles of Reason*, are not able rightly to understand the meaning of them. And therefore, Sir, tho' your Words still stile me Criminal, yet your *Allegations* every where protest against them; and I desire no other *Advocate* than your self to plead my *Innocence*.  
There



## *The Dedication:*

There is, Sir, yet a *Favour* which I ought not to pass by, tho' I could not a long time divine the meaning of it; and it is your great *Self-denial*, which prompted you, I suppose, through all your Book, as well as in that single place, where you your self have been pleased to remark it, not "*to* Reply, p. 172.  
"*take too much satisfaction in having your Adversary*  
"*at an Advantage.* It was indeed generously done of you; tho' some (considering the Nature of your Church,) will be apt to think it was not merely an *Excess of Charity* that made you treat your *Adversary* with so much *Favour*, but either the insuperable illness of the *Cause* you had to maintain, or some other *Defect*, which I shall beg leave not to name. However it puts me in mind of the *supererogating Merits* of many of your *Saints*, to whose Honour the *prudent Writers* of their *Lives*, have remember'd it, that they were wont to counterfeit themselves *mad* or *foolish*, and do a thousand ridiculous and extravagant things, that being laugh'd at, and despis'd by all the World for them, they might thereby have the better Opportunity of exercising their *Christian Humility* and *Self-denial*. But, Sir, I fear by this time my *Civility* may begin to grow more troublesome to you than my *Rudeness* would have been, should I have dispensed with my self, as to this Point of *Ceremony*. And indeed



## *The Dedication.*

I have so much to say in order to yours and the Worlds satisfaction, that I ought not to spend too much time in *unnecessary Preliminaries*. Three things there are, which I would willingly do in the following *Defence*, and which I think will comprise all that can reasonably be desired of Me, *viz.*

- I. To discharge my *Obligations* to the Bishop of *Meaux*.
- II. To *vindicate* my self against such *Imputations* as do immediately concern my *own particular*, but do not at all affect the *Cause* I am to maintain.
- III. To consider what you have further offer'd to clear your *Church* of those great *Exceptions* I had brought against it.

And in all these I should be heartily glad I might acquit my self to *yours*; but however I hope I shall do it to my *Readers* Satisfaction, and to whom therefore I must now beg leave to address my self, as to *whose Examen* (if I may presume to borrow your own Phrase) I freely commit it to judge betwixt us.

Reply, p. 1.

THE



# THE PREFACE.

**W**HEN I consider the Nature of those Methods that have of late been made use of by many of the Church of Rome to propagate their Errors; with what Industry they conceal the Real Doctrine of their Church, and by complaining loudly against others for misrepresenting their Opinions, endeavour to keep Men from suspecting that the Juggle indeed lies at their own Doors. I cannot but call to mind the Complaint of an ancient Father against the Heathen Philosophers, and in Apology for the Christian Religion: “\*Would to God, says

“he, we could but look into your  
“own Opinions, into the secret  
“Recesses of your Mind in which  
“you turn and devise various and  
“hidden Thoughts. We should find  
“that you your selves think the  
“very same with us. But what  
“can be done to Men that are obstinately bent to serve  
“a Cause? — || *Ye know that ye maintain an ill Cause,*

*|| Asseritis malam scientissimam Causam, & quod semel sine ratione fecistis, ne videamini aliquando nescisse, defenditis; meliusque paratis non vinci, quam confessæ cedere atque annuere veritati. — Lugd. Batav. 1651.*

\* Arnob. adv. Gent. lib. vi. p. 197. Utinam liceret introspicere sensus vestros, recessusque ipsos mentis, quibus varias volvitis atque initis obscurissimas cogitationes! Reperiremus & vos ipsos eadem sentire, quæ nos — Sed studiis facere quid pervicacibus possumus? Quid intentantibus Gladios, novæque excogitantibus peccatas? [Animantis.]

“*and.*



## The PREFACE.

*" and what ye have once done without reason, that ye defend,  
 " lest ye should otherwise seem to have been-once mistaken,  
 " and think it better not to be overcome, than to assent to  
 " that which you cannot but confess to be the Truth.*

*I shall perhaps be thought by some to assume too great a Liberty, in applying this to those with whom I have now to do. But yet when I see Men so industrious in expounding the Doctrine of their Church into a Sense that may come as near the Reformation as is possible; when for the doing of this they are forced to so many Shifts as plainly shew there is something of Violence in the Undertaking:*

*\* Bp. Meaux's \* Words forced from their natural Signification to speak  
 Expos. P 5. that which they call the Church's Sense; || the Order of  
 S. IV. Sentences inverted; \* Figures pretended that were never  
 || Vind. p. 42. heard of in the World; the Irrefragable, Angelical, Subtil,  
 Rep. p. 43. Seraphical, Invincible, Illuminate, Illustrious Doctors,  
 \* Vind. p. 40. whose Sentences and Summs our Fathers so much admired,  
 Repl. p. 39, now laid aside, as containing only .∴ Scholastick Opinions,  
 41. and not the necessary and universally received Doctrine  
 .∴ Vind. p. 19, of the Church; the rest of their Writers thrown off as pri-  
 38. vate Men, and for whose Opinions the Church is not to  
 Reply, p. 329, be responsible: I cannot then but think, that these Men  
 &c. are certainly conscious to themselves, that they have been in  
 Reply, p. 34. the wrong, and that there was reason in our Reformation;  
 tho' 'tis neither safe nor convenient for the Members of a  
 Church that has so long been used to damn us as Hereticks  
 on this account, and would be thought infallible in her De-  
 cisions, to own it to the World.*

*It is one of my chiefest Crimes, and for which I perceive there is no Indulgence to be expected, that I have in some measure endeavour'd to bring these Designs to light; to shew that all this is indeed but a Lure to draw Men in, and that when once they are ensnared, they will then find things to be far otherwise than they are made at first to believe: Or that*



*that if they are in good earnest in their present Pretences, then they herein plainly depart from what their Church once held, and are upon that very account esteem'd by others of their Communion at this day, to be little better than Protestant Hereticks.*

*How far the Allegations I have heretofore brought to prove this, have been invalidated by what our Author has endeavour'd this second time to return to them, I shall then consider, when I come particularly to examine the several Articles of his Reply. In the mean time I cannot but observe, that how much soever the Vindicator may dislike the distinction I made of OLD and NEW POPY, it is yet no other than what I found in effect made to my hand in some of the Bishop of Meaux's own Converts, and in Books which are said to have undergone his particular perusal before they were permitted to come into the World.*

Reply, p. 171.

*'Tis this which we find in plain terms avow'd by Monsieur Brueys, in his \* Examination of the Reasons which occasion'd the Separation of the Protestants from the Church of Rome. For having expounded his new Faith so scrupulously according to Monsieur de Meaux's Principles, that as himself tells us, " || He says nothing but " what that Bishop had inspired into " him; so that he did in a manner but " copy his Sentiments, and repeat in " publick what he had learnt in private " from him; he finally exhorts the Protestants to return now from their odious Separation, since the Doctrine of the Church was so expounded, as none of their Forefathers had ever understood it; nor, if they had, would ever have separated from it.*

\* Examen des raisons qui ont donné lieu à la Separation des Protestants. A la Haye, 1683.

|| Aussi je ne dis rien dans cet Examen qu'il ( Monsieur l'Evêque de Meaux ) ne m'ait inspiré : je ne fais presque que copier ses Sentimens, & redire au public ce qu'il m'a dit en particulier, ou ce que ces Ouvrages m'ont persuadé. Avertissement.

" I say



La Raison, la Charité, la Gloire de Dieu, la Paix de l'Eglise, le Bien de l'Etat, & l'Interest de leur Salut demandent qu'ils reviennent aujourd'hui de cette Separation odieuse, en remettant les choses en l'Estat ou elles estoient auparavant. Je dis aujourd'hui: car on doit avouer sincerement qu'on n'avoit jamais si nettement exposé les dogmes & les cultes de l'Eglise Catholique qu'on l'a fait de nos jours. Et je ne scaurois m'empescher de croire que si nos Peres avoient crû les choses telles qu'elles sont en Effect, & qu'on nous les propose aujourd'hui, ils ne se seroient jamais separés de la Communion. Ibid. p. 106.

" I say return now, (they are Monsieur Brueys's own words) for it must be sincerely confess'd that the Doctrine and Worship of the Roman Church was never so cleanly expounded as in these our days. And I cannot but think, that had our Fathers believed things to be, as in Effect they are, and as they are now proposed to us, they would never have separated from its Communion.

I do not at all question, but that our Fathers, who undoubtedly understood the Doctrine and Worship of a Church in which they had been born and bred, and were many of them admitted to Places of chiefest Honour and Dignity in it, could they now rise up from their Graves, would stand amazed to see with what Insincerity it is now expounded to us in these days. And tho' it has been so fully shewn, that no one has cared to give us an Answer to it, that even taking the || Roman Doctrine according to their own Exposition, we are not yet able to embrace it; yet it must be acknowledged we should have much less to say to justify our Separation, had it been always such as 'tis now represented to us.

|| First Answer to the Papist misrepres. Answer to the Conclus. But especially in the Answer to the Papists protesting against Protestant Popery.

But this is not the only Person that has given us grounds for this Distinction; for however we confess that Popery is more cleanly expounded now than it was heretofore; yet even in these happy expounding days of ours, there are still some who repine to see the good Old Popery so much run down, and give us very different Interpretations both of the Doctrine and Worship of their pretended Catholick Church.

And of this the Author of the wholesome Advices of the



## The P R E F A C E.

the blessed Virgin to her indiscreet Worshippers will afford us a notable Example; who having given such a cleanly Exposition of the Church's Doctrine in the Points of the Invocation of Saints, and Worship of Images, as the Bishop of Meaux, and his Vindicator now do; tho' approved with all the Solemnity I have heretofore shewn, and may now more fully be seen in the Edition that has since been made of it in our own Language, was nevertheless condemn'd in the most violent manner that can well be imagined, and that by the Authority of the Pope himself; and drew the Zeal of Father Crasset to overwhelm him with a whole Volume of Doctors and Saints that lived in the former days of Superstition and Sincerity, before these new Expositors had by pretending to interpret, indeed corrupted their Faith.

Expos. of the  
C. E. Pref.  
pag. VI, VII.

Father Crasset having thus defended the Honour of the Blessed Virgin, and justified the Old Popery to be the true and standing Doctrine of his Church, his Authority was soon alledged by the \* Protestants in Opposition to the Bishop of Condom's Exposition. || Monsieur Arnaud, who undertook the Defence of the Bishop, and it seems could not foresee how by the metamorphosing Power of a cleanly Exposition, even this Father's Book should come one day to be perfectly reconciled to Monsieur de Meaux's, freely gives up the Author for a \* pitiful Jesuit, and whose Authority was not fit to be compared with that of a Bishop, supported with the Approbations of so many other Bishops and Cardinals, and in short, of the Pope himself.

\* Preservatif.  
P. 97, &c.  
|| Reflexions  
sur le Preservatif. A An-  
vers. 1682.

\* P. 19. V.  
Reflex. le livre  
d' un pitoiable  
Jesuice, nom-  
mè le Pere  
Crasset.

It is not then only in our Calumnies that this reflecting Distinction of Old and New Popery is to be found, but in the real Disagreement of those of their own Communion; who all equally pretend to understand the Doctrine of their Church, and the Decisions of the Council of Trent. But to put this matter, if it be possible, out of all doubt, I will

Reply, p. 171.

C

here



## The PREFACE.

here subjoyn the Copy of a Letter written by an eminent Convert upon his Change, in which this Distinction is plainly express'd, and the Bishop of Condom's Popery evidently distinguish'd from that of the People, and of the Bigots, or (as he calls them) the Tartuffes of that Church. The Person who wrote it was Monsieur Ranchin, a Counsellor of the Parliament of Tholouse, to Monsieur Ranchin his Kinsman, and Counsellor in the Court of Accounts, Aids, and Finances of Montpellier.

Tholouse, April 27. 1680.

" I Am not much concern'd, my dear Cousin, to think  
 " that my Conversion has caused so general a Joy, as  
 " you are willing to make me believe it has. It is sufficient  
 " to me that our Family, and particularly your self, has  
 " taken some part in my Change: And I most humbly  
 " thank you for the obliging Testimony you have given me  
 " of it in the Letter which you have done me the Honour  
 " to write to me. But, Sir, I ought a little to complain of  
 " your accusing me to have tarried so long out of Interest in  
 " the P. R. Religion. This might indeed be said in Eng-  
 " gland or in Holland, but that in France one should be of  
 " the P. R. Religion out of Interest, is what I never heard  
 " before. As for my own particular, I can truly say, that my  
 " professing that Religion has been the ruine of my Family.  
 " But I am become a Catholick, because I thought that I  
 " might obtain Salvation in that Communion.  
 " It is the Book of Monsieur the Bishop of Condom that  
 " has convinced me; that admirable Book approv'd of late by  
 " the Pope. If you have not yet seen it, I advise you to get it,  
 " and read it all your life. I do also in part owe my Con-  
 " version to another little Book composed by one in Flanders,  
 " intituled, Whole some Advices of the blessed Virgin to  
 her



## The PREFACE.

vii

“ her indiscreet Worshippers; and to the Pastoral Letter  
 “ of the Bishop of Tournay, in form of an Apology, de-  
 “ dicated to the People of his Diocess, and which is also  
 “ truly a Golden Book. For were the Faith of the Church  
 “ such as the People and the Tartuffes practise it, I would  
 “ never have gone where I am; and I have learnt from these  
 “ Books, that the pure Belief of the Church is quite diffe-  
 “ rent from their practise. You will comprehend by this, my  
 “ dear Cousin, that these Books are no less necessary to the  
 “ Catholicks, than to the P. R. But I consider too late, that  
 “ instead of a Letter I am writing a Treatise of Religion.  
 “ I hasten to conclude, and to assure you that I am, &c.

Were I minded to indulge my self the liberty of comment-  
 ing upon this Letter, I should not want Occasions from a  
 piece so very extraordinary, to make some rare and useful Re-  
 marks. But I shall confine my self to the particular for which  
 I alledged it. Monsieur Ranchin was one of the Counsellors  
 of the Chamber of the Edict of Languedoc, whilst it sub-  
 sisted. The King having suppress'd that Chamber, and in-  
 corporated the Officers into the Parliament, Monsieur Ran-  
 chin soon perceived that things would not stop there, but that  
 those of the reform'd Religion must expect in a little time  
 to be turn'd out of all their Places. He had a great Family,  
 and but a small Estate for a Person of his Quality. And now  
 it was that the Exposition of the Bishop of Meaux began  
 first to open his Eyes: He perceived the Roman Religion  
 to be quite different from what he had hitherto thought it;  
 insomuch that from henceforth he became disposed to embrace  
 it, not by way of ABJURATION of what he held before, but  
 by way of ADDITION, i.e. by adding the Roman Super-  
 stitions to it.

This was easily consented to by those of the other Par-  
 ty; he insisted upon having the Communion in both



kinds, *but that was deny'd him; but the principal matters were agreed to, viz. That for the Change he was to make, he should have 10000 Crowns in hand, and a Pension of a 1000 more per Annum, together with the assurance of his Place to himself and his Son after him, besides the hopes of higher Advancement.*

*And thus our new Convert enters into the Bosom of the Catholick Church, not that he disliked his own Religion, or thought the other better; no, his Letter evidently implies the contrary; but he thought that by the help of the Bishop of Meaux's Exposition he might make a shift to be saved in it. He saw the Abuses that were in that Church, and he loudly declares against them: He professes he was so far from being of the Religion of the People, and of the Tartuffes of the Church of Rome, that nothing, no not ready money in hand, and a good Place and Pension for the future, should have been able to carry him to it. He advises his Kinsman to read those golden Books (He had indeed reason to call them so, for so they were to Him) that had so well expounded the Doctrine of the Catholick Church; and were no less necessary for the Roman Catholicks than for the Protestants instruction: that according to these he did hope he might be saved in the Church of Rome; but for the People and the Tartuffes, that are not yet so happy as to understand these Expositions, there is no Salvation to be had for them.*

*And here at least I think it cannot be deny'd, but that we have two sorts of Popery very openly and freely avow'd: One such as that a man may be saved in the profession of it, viz. That of the Bishops of Meaux and Tournay, and of the wholesome Advices of the blessed Virgin to her indiscreet Worshippers: the other of the People and the Tartuffes, or Zealots of that Church, and for whom Monsieur Ranchin it seems had no great hopes. Nor let it be thought so very extraordinary in this Person that he entred into the*  
Roman



# The P R E F A C E.

ix

Roman Communion at the same time that he saw and condemn'd the Excesses of it. This has been but too common in those parts. \* And my Author from whom I have borrowed \* Dial. entre the foregoing Account, gives us a notable instance of another, Photin & Irène. A Mayence. 1685. one || Monsieur Pawlet, a Minister of his own Acquaintance ; || Part. 2. Dial. how being convicted in one of their Synods of such Crimes as || iii. pag. 105. rendred him unworthy of his Charge, he endeavour'd to cover his Infamy by changing his Religion ; and was wont afterwards frequently to declare, when he came among those of his former Profession, " That he could not but very much " blame such as follow'd his Example ; that for his own part, " he knew the Secret how to save himself, notwithstanding " his Change ; but for the other Revolters who were ignorant of it, they would all infallibly be damned.

But the Resolution of the Inhabitants of Montauban is yet more extraordinary ; who being by the missionary Dragoons convinced that it was their Duty to obey their Prince in changing their Religion, did it with this Declaration ; " We acknowledge that the Abuses which are imputed to the Ibid. part. 2. " Church, were not sufficient to oblige our Ancestors to separate from it : Wherefore we do now reunite our selves to page 352. " the Church, but yet so as not to prejudice thereby those " Remonstrances which we shall be permitted to make to the " Clergy to purge the Roman Church from many Abuses. " Nous reconnoissons, que les Abus qu'on impute à l'Eglise, ne suffisoient pas pour obliger nos

Peres à s'en separer : C'est pourquoi nous nous réunissons à l'Eglise ; sans prejudice de Remonstrances qu'il nous sera permis de faire au Clergé pour repurger l'Eglise Romaine de beaucoup d'Abus.

I need not sure repeat what I have already said with reference to Monsieur Imbert's Case. For however the Bishop of Meaux may endeavour to lessen the Reputation of that Man, yet since he cannot deny the truth of my relation (which is indeed no other than what he himself publish'd both in his Letter and Factum of it ) we may thereby plainly see how his Exposition of the Faith agreed neither with the Missionaries



## The PREFACE.

\* Reply, p. 35,  
36, 37. See  
in the Margin.  
|| Defence of  
the Expos. of  
the C. E. pag.  
121, 124. AP-  
pend.

nares Preaching, nor with the Peoples Practice. And let the Vindicator cry out \* CALUMNY as much as he pleases in his Answer to my Account of their Good-Friday-Service, and tell the World that I || FALSIFY their Words, because I render their Venite Adoremus, Behold the Wood of the Cross, come let us adore IT; the Dispute between that unfortunate Man and the Curate upon that very occasion, Monsieur Imbert insisting upon the same Exposition the Vindicator does now; whilst the other cry'd out, THE WOOD, THE WOOD, Come let us adore IT, sufficiently shews that all were not agreed on the New Popery Interpretation: and the hard usage he has met with from his Diocesan since, for supporting that Exposition the Vindicator so much contends for, may satisfy the World, that not only the Curè, but even the Archbishop of Bourdeaux himself thought there was neither CALUMNY nor FALSIFICATION in the Application I made of that day's Service. I am sure poor Monsieur Imbert has been made but too sensible of it, and I shall rather be content the Vindicator should still esteem me a Falsifier and a Calumniator, than be so uncharitable as to wish him the like Conviction.

It may perhaps be thought a little too late, since the new Alliance struck up between Father Crasset and the Bishop of Meaux, to remember the Quarrel between the Wholesome "Advices of the Blessed Virgin to her indiscreet Worshippers, and the true Devotion towards the Blessed "Virgin establish'd and defended; that is to say in other Words, between the New Popery and the Old. But tho' Father Crasset be now become an Expounder too, yet may I not beg leave to remark from the Subject of those Advices against which he wrote, That there are, it seems, some in the Church of Rome, "Who persuade themselves that tho' they "live sinful lives, yet they may be assured of their Salvation,

See the Advices of the B. Virgin. Adv. I.



# The PREFACE.

xi

“ vation, if they do but perform some Devotion to the Blef-  
 “ sed Virgin?— *nay, that think that tho’ they have no* Advice V.  
 “ love for God, yet they may be saved by supplicating our  
 “ Lady :— *Who pray to the holy Virgin, as if she had* Advice VII.  
 “ more Goodness and Mercy than Jesus Christ, and so put  
 “ more confidence in her Intercession, than in the Merits  
 “ of her Son :— *Who pay their homage to the holy Virgin,* Advice VIII.  
 “ *as to some inferiour Divinity, and believe that without*  
 “ her there is no approaching God, even through Jesus  
 “ Christ himself:— *Who make the Virgin Mary Media-* Advice IX.  
 “ *trix between Men and Jesus Christ, as if she had some*  
 “ Merit in her self which she had not received from her  
 “ Son :— *Who give the same Titles of Honour to the* Advice X.  
 “ Virgin Mary, which ought to be given to God only ;—  
 “ *nay, and even make her equal with God and Jesus Christ :—* Advice XI.  
 “ *Who depend so much on the Virgin Mary, that they never* Advice XII.  
 “ *have recourse to Jesus Christ ;— preferring their De-* Advice XIV.  
 “ *votion to the Virgin, before their love to God : Who as*  
 “ *to the point of Images* “ *put their trust in them, as if there* Advice XVII.  
 “ *were some divine Power in them ; imagining that there*  
 “ *is a great difference between some of the Images of the Vir-*  
 “ *gin, and that some are better than others ; and that it*  
 “ *is no longer ago than* \* 1679. *that it was thought a Crime* \* See Father  
 “ *to be condemn’d, not only by a Pope and a King, but by the* Crasset’s De-  
 “ *Learned of all Nations, a Crime worthy of Banishment* votion, envers :  
 “ *in this Life, and of Damnation in the other, but only to* la Sainte Vier-  
 “ *advise them better.* ge. Pref. Paris :  
 “ 1679.

It may be the Vindicator will here cry out, “ That these  
 “ are only private men, and that the Church is not to answer Reply. p. 3.  
 “ for their Extravagancies : but yet still this at least shews that  
 “ there is an Old and New Popery amongst them, and that  
 “ ’twas none of my fiction to oppose them to one another.

But however, because he is concern’d that I took no notice  
 of his Admonition, and may otherwise in his next Reply Reply, p. 34.  
 clap.



*clap a new Note of CALUMNY in his Margin, to prevent, if it may be, not so much my own Defamation as his Sin, may I humbly beg leave to enquire what at last this thing called the Church's Sense is, and how we may come to the Knowledge of it.*

See his Preface.

*If the Pope and all the States of the Church, if the large Dominions of his Catholick Majesty, if the Learned of all Nations, if not the simple People only, but the most holy Bishops and most learned Doctors, nay, and even the Fathers themselves be sufficient to declare a Doctrine of the Church, all these Father Crafset has assured us do maintain that Honour of the Blessed Virgin, which this Adviser writes against, and which is utterly destructive of the Bishop of Meaux's Pretences.*

*But if all these be but private mens Opinions, and the Church is not concern'd to answer for them, how then comes the Bishop of Condom to be so Catholick an Expositor, that whatsoever he delivers, must presently pass for the Sense of the Church, but what all others say, only for Scholastick Niceties, or the Doctrines of particular Persons, and which the Church is not obliged to maintain?*

*Now this I so much the rather desire to be inform'd of for that,*

I. *As to Number; 'tis certain that the Patrons of Old Popery in Italy, Spain, Flanders, and Germany, among the Tartuffles and common People in general, as Monsieur Ranchin is pleased to assure us, do very much exceed both the French Expositors, and their late Disciples, the English Representers and Vindicators.*

II. *As to the Expressions, not only of the publick Service and Rituals of their Church, but even of the Council of Trent its self; they are so plain on their side, that it needs a great deal of Artifice in these new Undertakers to reduce them to what they call the Church's, but is indeed their own Sense.*

*The*



## The PREFACE.

xiii

*The Council of Trent directs them with reference to the*  
*\* Saints themselves, to fly not only to their Prayers, but to*  
*their Aid and Assistance too; that is, says our || Infallible*  
*Expositor and his \* Vindicator, to the Aid and Assistance*  
*of their Prayers: But others, with less Art indeed, but*  
*with more Sincerity, and in the very words of the Council,*  
*to their Prayers, Aid, and Assistance.*

\* Sess. XXV.  
 —ad eorum  
 Orationes,  
 Opem, Auxiliumq; confu-  
 gere.  
 || Advertisse-  
 ment, pag. 11.  
 \* Reply, p. 22.

*As to their Reliques; the Council of Trent declares,*  
*That " those who affirm that Veneration and Honour is not*  
*" due to the Reliques of Saints, or that the said Reliques,*  
*" and other sacred Monuments are unprofitably honour-*  
*" ed by the faithful; or that for the imploring of their Aid,*  
*" the Memories of the Saints are in vain frequented, are to*  
*be condemned. This the Council decrees; and the Old Po-*  
*pery men accordingly do go to these Reliques, these sacred*  
*Monuments, to receive the benefit of them: Some, to sancti-*  
*fie their Handkerchiefs, or Beads, or Rings; some to pro-*  
*cure Health and Strength by Virtue of them; others for*  
*other benefits which they hope to obtain by them: All which*  
*is so undoubtedly their Practice, that the \* Representer*  
*himself is content to allow of it: " Since, as he expresses it,*  
*" God has made them the Instruments of many evident*  
*" Miracles which he has visibly work'd by them, as is ma-*  
*" nifest upon undeniable Record: But this, says the || Vin-*  
*" dicator, is a FALSE TRANSLATION; for*  
*" we do not seek to those sacred Monuments for the obtaining*  
*" of their Help and Assistance, no, that's not the Council's*  
*" meaning; but we seek for the help of the Saints at their*  
*Monuments: and be either the Words of the Council, or*  
*the Practice and Belief of the People never so against it, yet*  
*our Infalible Interpreter assures us upon his word, that the*  
*SENSE OF THE CHURCH is what he expounds to us.*

\* Papist re-  
 pref. &c.  
 Part. I. ch. IV.  
 || Reply, p. 42.  
 Ibid.

*Concerning Images; || The Council of Trent determines,*  
*" That the Images of Christ, the blessed Virgin, and the Sess. 25.*  
*" Saints, should be had, and retain'd in Temples, and that*

D

due



"due Honour and Veneration be given to them. Upon this the Old Popery-men dispute what this due Honour and Veneration is: Some will have it only an inferior Cult, but more to be the same, whatever it is, that's given to the Proto-type: And these are so positive, that theirs is the Church's Sense, that Cardinal Capisucchi however approving Monsieur de Meaux's Exposition, yet can hardly forbear passing very severe Censures on those who deny it. I shall hereafter more fully shew his Opinion as to this Point; suffice it to add here that Instance which he gives us of \* Ægidius Magistralis, Canon of Sevil in Spain, who was forced to abjure, among others, these two Propositions as Heretical, viz. 1st. "That the Images of Saints are not to be adored with the same Adoration with which the Proto-types are adored. 2ly. That the Cross is to be worshipped only with an inferior Worship; which Proposition, says he, is heretical, and I retract it. Then he declares with S. Thomas, that the Cross is to be worshipped with a supreme Adoration. So that this, it seems, is not thought a meer Scholastick Nicety in Spain, whatever it be in France or England; but so much the Church's Sense, that it was declared to be Heresie to oppose it.

\* Capisucchi  
Controv.  
Theol. p. 649.

Reply, p. 29.

But what now does our Catholick Expositor say to all this? why, truly, that these men quarrel with one another to very little purpose, seeing that after all their Disputings, "to speak precisely, and according to the Ecclesiastical stile, when we honour the Image of an Apostle or Martyr, our intention is not so much to honour the Image, as to honour the Apostle or Martyr in presence of the Image. Which his Reverend Vindicator thus paraphrases: "The Cross, whether taken as Wood or Stone, or moreover as the Image of Jesus Christ crucified, is not properly the Object of our Worship, but is a help to recal our wandering Thoughts back to a Consideration of the benefits we have received by his dying for us: and whilst we have these good Thoughts

Bishop of  
Meaux's Ex-  
pos. §. V. p. 8.

Vindic. p. 32.



# The PREFACE.

XV

*"Thoughts in our minds, our Affections are inflamed, and  
 "we in presence of that Image, which occasion'd these pious  
 "Affections, shew by some exterior act what are our inward  
 "Sentiments, and pay our Adorations to our Redeemer,  
 "but NOT TO THE IMAGE that represents him.  
 "This is the pure and innocent Doctrine of the Church,  
 "without the mixture of Scholastick Niceties.*

*That here are two very different Expositions of the same  
 Council, is not to be deny'd; and whether is most agreeable  
 to its decision, and by consequence to be esteem'd the Church's  
 Sense; whether that due Honour is to be given them, as  
 St. Thomas and the Schools say; or that \* none at all, as* \* See before.  
And Reply.  
Preface.  
*the Vindicator, or none in effect, as Monsieur de Meaux  
 says, 'tis, I think, easie to determine. And the Abjuration of  
 Egidius Magistralis who favour'd this new Doctrine, but was  
 forced to retract it as heretical; not to remember the hard  
 fortune of poor Monsieur Imbert any more, may in || Car- || lb. p. 649.  
 dinal Capisucchi's Phrase, be at once both a Caution and a  
 Conviction to them.*

*As to the Service of the Church; and which one would  
 think should certainly speak the Church's Sense, that is so clear  
 against our new Expositors, that the Vindicator is put to  
 great shifts to reconcile its Offices to their Interpretations.  
 In those the Saints are pray'd to, to help and deliver them,  
 "to open to them the Gates of Heaven; to command that  
 "they be loosed from their sins; to loose their polluted  
 "Lips, that they may pray as they ought to do; to receive  
 "them at the dreadful hour of death, and by their Merits  
 "to pardon their Transgressions. And all this the People  
 and the Tartuffes, i. e. the false Zealots of their Church in  
 "the Simplicity of their hearts believe that they do for them.  
 But our new Expositors assure us they are all grossly mistaken;  
 for however the words do indeed in their own natures sig-  
 nifie all this, yet the Sense of the Church is but one; and be  
 the Expressions what they will, yet after all, we must under-*

*See the De-  
fence of my  
Expos. App.  
ad Art. 3.*



*stand by them no more than this, PRAY FOR US. But wherefore this extravagant Exposition must pass for the Church's Sense, or how their Declaration makes it become so, when that of so many others that interpret all these Phrases according to their proper meaning, is to be look'd upon only as the Opinion of private men, we are yet to learn.*

*In their Addresses to the CROSS, they cry out, "We adore thy Cross, O Lord; they fall down before it, and adore it; and this, not only the People and the whole Church does, but for endeavouring to mollifie the design of it, one man is imprison'd, another banish'd, a third recants and abjures his Opinion as heretical; yet still 'tis CALUMNY, 'tis FALSIFICATION, MISINTERPRETATION, and what not, for us to presume to say that they do adore the Cross, or that the Church's Sense is any other than to adore, not the Cross, but Jesus Christ represented by that Image. Let us add to all this,*

III. *That not only the Expressions of their Councils and Rituals more visibly favour the Old Popery, but the allow'd Practice of the Church, most evidently confirms it. 'Tis well known that a great part of the Devotion of Italy and some other Countries, consists in these things. With what Zeal they enrol themselves under the more immediate Protection of the blessed Virgin, to love, honour, and serve her all their lives; and what Confidence they repose in her, as I have before observed; how every Place, and Person, and Trade, and Company, have their tutelary Saints to guard, and to defend them; every Disease for Man and Beast, its proper Physician above to cure it. How they flock to such Images as have been eminent, whether for some pretended Miracles, or any other Vertues above others; and with what ardor they accompany them, if they chance at any time to be carried abroad in Procession; what a Value extraordinary they put upon any thing that has but touch'd the Shrines in which are kept the Reliques of their Saints, as being sanctified thereby;*  
and



*and how much Devotion they esteem it to go to the places where they are kept to visit and adore them: How many excellent things they are taught an Agnus Dei is good for, not only to secure them against Thunder and Lightning at land, against Storms and Tempests at Sea, but if Pope Urban the V.<sup>th</sup> may be believed, even to break sin, as if it were the Blood of Christ; not to mention any more of their Superstitions. Now as this cannot be deny'd to be their Practice, so we desire to be informed how it comes to pass. That if the Church's Sense be indeed so contrary to it, these things are not only thus universally tolerated, but encouraged, and there especially where one would think the Roman Religion should best be understood; I mean in those places where there has been the least mixture of Protestant Heresie to corrupt it; where the vigilant Eye of Christ's Vicar does more immediately watch over it; and above all, the sacred Authority of the holy Inquisition, that Rock upon which the Church is built, has hitherto defended it against such reforming Expositors as we have here to do with.*

*It may, I think, by this time appear how unwarrantable a Presumption it is in these upstart Interpreters to run down all others of their Church that do differ from them as only private men, and at the same time to forget that themselves are no more. And he must certainly be very willing to be deceived, who knows any thing of these matters, that can believe that after all the Disputes of so many learned Men on both sides, as have heretofore labour'd in this Controversie, nevertheless the true Doctrine of the Church of Rome was never rightly understood till these new Cato's dropp'd down from Heaven to publish to the World their Expositions of it. It is, doubtless, much more reasonable to expound the Doctrine of any Church according to the general and allow'd Practice of it, than according to the singular notions of a few private men, tho' pretending to deliver nothing but the Church's Sense. A neat Turn, and a happy Invention may palliate*



*palliate the foulest things, and make them appear in the Idea exceeding innocent; but what a general Practice confirms, no Colour can disguise; and let men say never so many fine things in their defence, yet all reasonable Persons will still believe, that the Church of Rome does certainly approve that which its most zealous Votaries so universally follow.*

*And indeed after all, Monsieur de Meaux himself must acknowledge this to be most reasonable: so that if his Exposition does differ from what is generally practis'd in his Church, all his Pretences of its agreement with the Council of Trent, will not suffice to justify his sincerity. It is upon this very Principle, that himself in his Discourse of universal History attacks the Heathens. He presses them with the publick Practice of the People towards their Gods, and values not what the Poets or Philosophers said with great pomp of words concerning the Divine Nature, whilst he saw the others involved in such gross Superstitions. Nor is this my Reflection, it was made by one of his own Communion, not long since, upon this very Occasion. And because it may serve at once, both to clear what I am now shewing, and more fully satisfy the World, that this Bishop's Exposition, how much soever pretending to deliver to us the true Doctrine of the Catholick Church, yet was not thought at all conformable, even by those of his own Religion, to the general Practice of it, I will beg leave to offer it in his own Words.*

Lettre a Monsieur L. A. D.C. touchant les Cometes. pag. 372. & seqq. del' Edition de Rotterdam. 1683. And in the considerations sur le livre de Monsieur Brueys. pag. 65. &c. Rotterdam. 1684.

*"As for what I have said, that we must judge of the Pagan Religion not from the Impertinencies of the Poets, or the specious Discourses of the Philosophers, but from the Worship which was practised by publick Authority, I do not see what any one can reasonably except against it. For it is most certain, that 'tis this alone which must justify or condemn any Religion. And 'tis from this that the ancient Fathers heretofore run down the Heathens. Monsieur de Condom himself, who seems not to approve this Method, but pretends that we ought to impute nothing to the Catholick*



“tholick Religion, *but the meer decisions of Councils, has*  
 “*nevertheless thought fit to impute to the Pagan Religion*  
 “*those Abuses that were publickly committed amongst them.*  
 “*He decries it upon this Principle, That its Myſteries, its*  
 “*Feaſts, its Sacrifices, the Hymns which they ſung to*  
 “*their Gods, their Paintings, which they conſecrated in their*  
 “*Temples; all theſe had relation to the Loves, and Cruel-*  
 “*ties, and Jealouſies of their Gods.*

“*The ſame Monsieur de Condom ( ſays he ) decries*  
 “*Paganism upon this account, That they conſecrated to their*  
 “*Gods the Impurities of the Theatres, and the bloody Spe-*  
 “*ctacles of their Gladiators; that is to ſay, whatever can*  
 “*be imagined moſt corrupt, and moſt barbarous; and he*  
 “*laughs at the EXPOSITIONS and SOFT-*  
 “*NING S which the Philoſophers brought to all this, when*  
 “*they were to encounter the Objections of the Chriſtians.*

“*He has reaſon ( continues our Author ) ſo to do; but*  
 “*yet this ſhews, that the Method which himſelf has taken to*  
 “*render the Catholick Religion fair and agreeable to the*  
 “*Proteſtants, is not to be maintain'd. For what is it to us,*  
 “*may they ſay, whether the Abuses and Superſtitious that*  
 “*offend us in the Church of Rome, be to be found in the*  
 “*Deciſions of their Councils, or not? As long as we ſee them*  
 “*publickly and ſolemnly authorized by it, and that their*  
 “*Worſhip conſiſts in them, it is enough for us to keep our*  
 “*ſelves from its Communion. For might not the Heathens*  
 “*have defended themſelves the very ſame way? Might they*  
 “*not have ſaid, that thoſe things which we reproach'd them*  
 “*with, were indeed Abuses into which the People was inſenſi-*  
 “*bly fallen by the connivance of the Magiſtrates, and by the*  
 “*Ignorance or Avarice of the Priests; but that we could*  
 “*never be able to prove, that the College of Pontifs, and*  
 “*of the Church duly aſſembled, had decided theſe things?*

“*There is no doubt but the Heathens might have made*  
 “*theſe Excuses, had they been as ſubtile and ingenious as*  
 Monsieur



## THE PREFACE.

“ Monsieur de Condom, But what should we have answer-  
 “ ed ? that certainly they must take us to be very Fools to de-  
 “ fend themselves after such a manner. Suppose a man should  
 “ invite another to settle himself in a City where Robbery  
 “ and Murder should be evidently and publicly tolerated,  
 “ by shewing him that there was not to be found among all  
 “ the Laws of that City, any one Statute that order’d men  
 “ either to kill or rob, would he not have reason to laugh at  
 “ him ? What is it to me, would he say, whether there be any  
 “ Law that commands you to murder or rob, or no ? ’Tis  
 “ sufficient to me to keep me from dwelling there, that they do  
 “ without Contradiction rob and kill. Confess we then (says  
 “ he) that the Hereticks may make the same answer to Mon-  
 “ sieur de Condom, and that therefore the true and only  
 “ means to free our Religion from their Exceptions, is to  
 “ shew that it does not tolerate any thing but what is good:  
 “ And that not only the Decisions of its Councils are ortho-  
 “ dox, but also that the publick Worship, the Customs and  
 “ Doctrines authorized in it, are just and holy.

And here then let us fix our selves : Upon this Principle  
 be it resolv’d, whether I have FALSIFIED and CALUM-  
 NIATED; or whether Monsieur de Meaux and his Vindi-  
 cator, have not rather palliated and prevaricated the Do-  
 ctrine of the Church of Rome. If what these men EXPOUND  
 to us be indeed, in our Vindicator’s Phrase, “ the univer-  
 sally RECEIVED Doctrine of that Communion ; if  
 ’tis according to these Softnings, not that a few Converts,  
 whose very Character carries a design in it ; but the Pope  
 himself proceeds ; the Inquisition judges ; the most Catho-  
 lick Countries ( where there is no design to be served by  
 these Mollifyings ) Italy and Spain believe, the People pra-  
 ctise, and their chiefest Saints have gone to Heaven, and  
 are now honour’d there : If this be the Exposition which  
 their Books of Controversie follow in stating of the Points  
 in difference between us ( and where one would think they  
 should



*should certainly deliver the Church's Sense against us ) which their publick Rituals in their natural and most proper meaning speak; which their Treatises of Devotion recommend; and which by all these several ways the Church publickly authorises; be it then confess'd that we do indeed misrepresent them to the World.*

*But if otherwise these Softnings be only the Inventions of some few Persons, who, 'tis much to be feared, see well enough the Errors of their Church, but want either the Courage or the Honesty to avow it; if they are so far from being universally received, that as we have seen they are openly opposed, nay, condemned; and those who have endeavour'd to support them, imprison'd, banish'd, forced to recant, and abjure their Opinions as Heretical, I hope it will not be thought at all unreasonable in us to let the World know wherefore we suspect these Expositors, who, by whatsoever Name we shall distinguish them, whether they be Condomists, Representers, or what else you will, they are indeed all of them but a sort of Half-Reformers, seeing the others have so much a more just pretence both for Number and Authority, to be esteem'd, what in truth they are, the Old Romanists.*

*I shall close all with that Reflection which Monsieur Maimbourg makes in general upon these kind of Expositions, on the occasion of that Paper which Monsieur Granvelle, by order of the Emperor Charles the Vth. did present to Cardinal Contarini, the Pope's Legate in the Diet of Ratisbone, 1541. and which was by him afterwards, with some little Alterations, sent to Rome, as a Model of Union between the Romanists and Protestants. "It may be observed, says he, that in all times these pretended Accommodations and Managements of Religion, which have been contrived to re-unite the Hereticks with the Ca-*

*Histoire de  
Luthera-  
nisme, liv. III.  
pag. 253.*

*tholicks, in these PRETENDED EXPOSITIONS OF THE FAITH, which either suppress, or dissemble, or*

E

express



"exprefs in doubtful terms, or too much soften *some*  
 "part of the Doctrine of the Church, have never satisfied  
 "either the one or other Party: But they have both equally  
 "complain'd, that men should not deal sincerely in a mat-  
 "ter so delicate as the Faith is, where 'tis impossible to fail in  
 "one Point, without being defective in the whole.

How far not only I may beg leave to apply all this to the  
 Bishop of Meaux's Exposition, but even Monsieur Maim-  
 bourg himself designed hereby to reflect upon it, I shall leave  
 it to those to judge, who know how far that Author took  
 all occasions, under the pretence of writing the Histories of  
 past-times, to make particular Reflections upon the Men and  
 Actions of the present. I am perswaded that at least, it  
 is the true Character of it; and I hope, before I have done,  
 to satisfy the unprejudiced Reader, that I have good rea-  
 son to think so. But if after all, some there shall be, whom  
 no Reason can prevail with, who in Monsieur de Meaux's  
 own Phrase, "take pains to blind themselves, and will  
 "not see the light at Noon-day; I shall only say to them,  
 what Tertullian once did to some Hereticks in his time;  
 That 'tis not so much for want of Evidence that they are  
 not satisfied, as because their Cause requires that they  
 should not: For if men once resolve not to be perswaded,  
 "'tis then necessary for them not to acknowledge those  
 "things by which they are confuted.

Reply, p. 178.

Necessario  
 nolunt agno-  
 scere ea per  
 quæ revin-

guntur. Tertull. de Præscrip. Hær. cap. XVII. pag. 208. Ed. Paris. 1675.



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A  
SECOND DEFENCE  
OF THE  
EXPOSITION of the DOCTRINE  
OF THE  
CHURCH of ENGLAND,  
AGAINST  
The *New Exceptions of Monsieur de Meaux* and his  
VINDICATOR.  
Addressed to the *Reverend Vindicator*.

AND thus far have I cleared the way to my *Defence*, and shewn both that there is at this day an *Old* and *New Popery* in the *Church of Rome*, and how we are to proceed in order to the finding out which is the true and genuine *Sense* of that *Church*. I must now remember the *Method* I before laid down, and shall from henceforth carefully pursue.

Two things there are, which I shall chiefly aim at in this Undertaking, *viz. Clearness* and *Sincerity*; and in either of which, but especially in the latter, if I prove defective, I shall neither be able to satisfy my own *Conscience*, nor my *Reader's Expectation*.

As for the *former* of these, I have made such a *Division* of my *Discourse*, as seem'd to me most proper for this end. I have resolv'd to give every thing its due weight,



## A second Defence

weight, by separating what belongs to *my self alone*, from what concerns *the Cause* I am to maintain. And to the end that nothing of Passion or Frowardness may arise to hinder me from weighing all things with that indifference I desire, I shall first distinctly consider what is fit to be replied to those *severe*, for I will not yet call them *unjust*, *Reflections* you have so industriously made upon me, that so I may afterwards have nothing to do, but freely to examine the force of your *Arguments*, without being diverted by the *Reproaches* that accompany them.

And for the *latter*, I do here promise you to make it sincerely my Endeavour, not only that what I defend be the *Truth*, but to defend it only with *Truth*. You may think of me as hardly as you please, or as *your furious Zeal* shall prompt you to do; but I assure you I never will endeavour to *perswade that to others, of Truth, of which I am not first my self convinced*. So that, if then you have indeed discover'd in my *Book* any of those *ill Things* you charge me with in your *Reply*, you shall not fail to find me as ready to acknowledge my Faults, as, I bless God, I always have been; and if I may be allow'd to know my own Heart, still am unwilling to commit them: Or if this will not satisfy you, I will add, *As you have been to discover them*. Believe me, good Sir, my desire is to go the right way to *Eternal Happiness*; but

Mr. Chill. Pref.

whether this Way lie on the *right-hand*, or on the *left*, or *straight-forward*, to me it is indifferent. And however you have thought fit, according to your usual *Charity* towards those that differ from you, to assume to your self the *Prerogative of God* in judging the *Secrets* of my *Soul*, and to affirm, as you most rashly and unchristianly do, what you can never be sure is true, and what

Reply, p. 21.

I am sure is undoubtedly otherwise, "*That if I would*  
*speak*



"*Speak my Conscience, I KNOW that what I say is false;* yet give me leave to tell you that *my Conscience* is so far from accusing me in this matter, that I have hitherto felt no other motions at the reading of these bitter *Reproaches*, than what fill me with Wonder and Indignation at your *Presumption*; at the same time that they engage me not only to forgive you my self, but earnestly to beseech *God* to forgive you too.

And for your other *Reflections*, wherein you seem to have taken a particular satisfaction to blacken me all you can; (you being, as I shall hereafter shew, much more sollicitous about your *Calumnies* than your *Arguments*;) Tho' you have been so scrupulously careful not to allow, no, not for the smallest *Error*, that you have often taken the liberty to invent there where you could not otherwise find whereof to accuse me; yet so far shall I be from returning any thing of this upon you, that on the contrary, I will shew you that your *Example* is not contagious where your *Principles* do not prevail; and that I am therefore as far from being moved by your *Calumnies*, as I hitherto see any reason to be convinced by your *Arguments*.

But of these things more particularly hereafter. I must now pass to the first thing I propos'd to do which was to discharge my *Obligations to the Bishop of Meaux*, whom, you tell me, "*I have endeavour'd to* Reply, Pref.  
*expose, by my contemptible Raillery, to my own Confu-*  
*sion among thinking Men.* To which all that I shall say at present, is, That for the *contemptible Raillery* you speak of, it is none of my *Talent*. I have heretofore shewn you some of your own *Friends*, who have Defence, p. 85,  
indeed attain'd to a *Perfection* in it, and 'tis pity they should lose that *Reputation*, seeing they have so very little to pretend to besides. I have treated the *Bishop*  
of



*A Second Defence against the Bishop of Condom.*

of *Meaux*, and by the help of *God* always will treat him as his *Character* requires me to do. I have neither laugh'd at him, nor mock'd him, nor sharpened what I have said with any *light*, *Satyrical Pleasantry*, to render either his *Person*, or his *Exposition ridiculous*: And these are the only *Notions of Raillery* that I know of, or that I believe your better *Attainments in the French Language* will be able to discover. No, Sir, be assured that what I have said, was *serious Truth*, and deliver'd in such a manner, as I believe no one but your self ever mistook it for *Raillery*. And if from what I shall now further remark it does appear, that even by that *Bishop's* own *Confession* I have spoken nothing without good grounds for it, I shall then leave it to any of your *thinking Men*, be their *Faith* what it will, freely to judge where the *Confusion* ought to lie.

SECT.



## S E C T. I.

*An Answer to the Bishop of Meaux's Second Letter; addressed to the said Bishop.*

*My Lord;*

**T**H O I do not see any such great Difference between your former *Letter* and this, I am now about to consider, but that the *Answer* I had given to *that*, might have excused me from saying any thing to *this*; yet my respect to your *Character*, which I cannot but reverence, be the *Person* what he will that bears it, engages me to pay that to the *Dignity of your Place*, which I should not have thought due to the weight of your *Arguments*.

I could wish that our *Controversie* had been so managed from the beginning, that I might have addressed my self to you without an *Interpreter*, either in your *own Tongue*, or in the *Language of the Church*: But it being now become the Subject of a popular Debate, I must leave it to those from whom you received the former, to send you an Account of my present *Defence*; tho' I cannot but apprehend that they who have committed so many *Mistakes* in communicating your *Letter* to the World, will not be *infallible Interpreters* of mine to you.

Your *Vindicator* accuses me in his *Reply* to my *De-Reply*, Pref. *fence*, "*of having endeavour'd to expose you by my contemptible Raillery*. It is not improbable but that he who has the Confidence to lay so unseemly a Behaviour to my charge, in the face of so many Persons



sons as have read my *Books*, and must therefore know it to be a *false* and *groundless Imputation*, may also have *represented* my Demeanour to your *Lordship* much otherwise than indeed it has been. But, *my Lord*, I know better what I owe to your *Character*, than to fail in any due Reverence towards it; and if I may be permitted to add it, am too sensible how you ought to have respected it your self, to be guilty of any Rudeness that may seem *farther to lessen it*. I believe indeed, I may have said things that have been very *ungrateful* to you, but I am persuaded I have done it in such a manner, that you your self cannot justly complain of any want of *Civility* in me. And I will now, as I have hitherto done, be by so much the more careful not to offend you in my *Expressions*, by how much the more I apprehend that I must displease you in my *Allegations*.

It is indeed a thing to be lamented, that one, whom *God* has called to so high a *Dignity* in his *Church*; whom he has endow'd with all the Accomplishments of Nature and Art, that might fit him to do some eminent Good in his Generation; to whom he has given Favour in the sight of one of the greatest *Princes* of *Christendom*; and whose Eyes he has opened to see *many* of those *Errors*, to which others of his *Communion* are still blind, should not attempt something worthy both his own *Character*, and all these great *Opportunities*: That the Knowledge he has of some at least of those Superstitions which his *Church* is involved in, should not yet provoke his *Zeal* to do somewhat that might effectually deliver it from them,

I have



Bishop of Meaux's second Letter.

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I have heard, *my Lord*, of the Endeavours you use to *reform* these things in your own *Diocess*; and I am perswaded you would be glad to see your *Exposition* establish'd, not by a few *vain Complements*, which you know signify nothing; but by the effectual *Practice* and *Decision* of your *Church* to become indeed an *Exposition* of the *Faith* of it. And though, were it as *Authentically ratified* as it is now *pompously approved*, we should not even so be in a Condition of returning to you; yet we should then despair, but that being once sensible you *could Err*, *God Almighty* who disposed you to go thus far, He would not suffer you to stop there; but would incline your Hearts totally to embrace that truly *Catholic Faith*, from whence you have departed, and to which you now seem willing again to return.

Think I beseech you what an Honour it would be to your *See*, if as the last *Reformation* in *France* began there, so now a new and more lasting One might spring up, not from a *poor Trades-man* as before, but from whence it ought to come; the *supream Pastour* of it. And if any secular *Hopes* or *Fears* have hitherto kept you from employing those *Advantages*, I before mentioned, to this *great End*; and for which perhaps it was that *God* has given them to you; be perswaded at least yet to consider your *Dignity*; and what your *People*, your *Religion*, your *own Soul* requires of you? 'Tis yet in your power to redeem all, and by your Courage and sincerity now at the last, not only to blot out all that *Scandal* you have hitherto given us; but if it shall please *God* to bless your Endeavours, to render your *Name* Honourable to the *present*, and your *Memory* precious to *all future Generations*.

But if none of these *Considerations* shall be able to stir you up to so glorious an enterprize; If you are

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still



still so tender of the Credit of your *Exposition*, that you will not be perswaded to pursue any *Reformation*, but by a *Method* which you ought by this time to see will never accomplish it: You must then excuse us if we endeavour to lay open your *Designs* to the *World*; and keep you from doing any *hurt*, if you will not be perswaded to do all the *Good* that you ought.

*Expos. C.E.II.* The first thing I said concerning your *Exposition* was, 'That it was designed either to satisfy or to seduce the Marechal de Turenne. This your *Vindicator* confirms with an *Authority* which shall to me remain unquestionable. And though when I consider how many Points

*Reply, pref.*

*Expos. C.E.ib.*

were wanting to that first draught which appear'd of it, I must still believe that either 'your personal *Conferences with Him*, or some other *Papers to us unknown* 'did perfect his *Conversion*; yet I will not doubt, but that it was the *Exposition* that prepared the way to it. Nor do I hereby at all pretend to undervalue the Efficacy of your *Book*: It is certainly neither for your *Lordship's* nor the *Mareschal's* Reputation, to have it thought that He parted so easily with His *Religion*, as He must have done, if the meer reading of an *Exposition* of some few matters, and those none of the most considerable in debate betwixt us, were all the care that He took about it. But it may be the *Vindicator* judges of your *Lordship's* pains in *converting Hereticks*, by the little *they take* who now labour in this design among us: and which I cannot more nearly compare with any thing

† *Tertul. Adv. Valent. c. II. p. 250.*  
Ne discipulis quidem propriis ante-  
committant. quam suos fecerint. Ha-  
bent Artificium quo prius persuadent  
quam edoceant. Veritas autem do-  
cendo persuadet, non suadendo do-  
cet. C.

than that *Method* † whereby *Tertullian* tells us, the *Valentinians* were wont here-  
tofore to make *Profelytes* to their *Faction*: 'They trust not, says he, their own  
'Disciples, before they have made sure  
'of them: They have an Artifice by which  
'they



'they perswade them before they instruct them : But  
'Truth perswades by teaching, not teaches by per-  
'swading.

I. But I return to your *Lordship's Letter* : Where the first thing you except against is what I mentioned in my *Exposition*, '*Concerning a private Edition of your Book* Reply p. 185. Expof. C. E. p. III.  
'*which was suppress'd, because the Sorbonne Doctors, to*  
'*whom it was sent for their Approbation, excepted against*  
'*some things in it.*

Now this, as it was none of my *Invention*, but communicated to me by a Person of undoubted integrity, and who came to the knowledge of it by the means \* I have heretofore said ; so I thought I had the more reason to credit the Relation, because in your *Adversifement* wherein you take notice of the other *Objections of Monsieur de la B---*, you pass over in profound silence all that he had charged you with concerning this *suppressed Edition* ; though a Point certainly considerable enough to have had some notice taken of it, had it not been a little too hazardous, especially in your *own Countrey*, so soon to deny it. And I must confess I was inclined to conclude, as I formerly told you, that you therefore took no notice of it, because you were sensible it would not have then been safe to disown it. \* Defence of the Expof. p. XI. Expof. C. E. p. III, IV.

But now it seems you thought you might securely disavow it. And therefore in your *former Letter* you solemnly declare, '*that you never did publish nor cause to be printed any other Edition than that which is in the hands of* Vindic. p. 9. 12, 13.  
'*every One, to which you never added nor diminish'd one*  
'*Syllable.*

In return to which I have also declared, '*that there was* Def. p. VIII.  
'*an Edition, such as I spake of, differing in many particu-*  
'*lars from what we now see ; that a Copy of this Edi-*  
tion



*'tion was in my own Hands, and free for any One that  
'pleased to examine it.*

But it seems you durst not trust to your first *Denyal*,  
and therefore you were pleased upon *second thoughts* to  
Vindit. p. 13. *confess* in effect what you had twice before *deny'd*; That  
*'tis true indeed there was such an Impression, as I said;*  
*'but that it was made without your Order or Know-*  
*'ledge.*

Def. p. X, XI. To this I answered, *'That it was Printed by your own  
'Bookseller, a Person of great Credit and Estate; with  
'the King's permission and Approbation; all which could  
'not well be done without your knowledge, nor would Mon-*  
*'sieur Cramoisy have presumed to do it without your  
'Order.*

And what has your Lordship now to except against  
this? Can you say that these *Presumptions* are not rea-  
sonable against you? No, that you do not pretend. Can  
you deny the Fact? Neither dare you put it upon that  
issue. But how then will you clear your self? Why,  
you persist to affirm, *'that there never was any such*  
Reply, p. 185. *'Edition own'd and avow'd by you:* No, my Lord, that we  
know; you were so far from *owning* and *avowing* it,  
that you endeavoured with all possible Care to *suppress*  
it. But did you never make such an *impression*, though  
you did not, nor do not yet care to own it? *'And if*  
Ibid. *'Some-body (you say) has been pleas'd to tack the King's  
'Approbation and privilege with the Name of Cra-*  
*'moisy to some other Edition, it is but a weak Argument  
'to give the lie to what you say.*

Behold the vain presumption that is brought to op-  
pose so plain a matter of Fact. Here is a *Book printed,*  
*Cramoisy's drama, and the King's Approbation to it:* This  
Edition is collected from Monsieur Cramoisy's own *Print-*  
*ing House;* collated with another of Monsieur de Tu-  
renne's



renue's that cannot be doubted to be Authentick; attested by the person that compared them, to be the very same; and if this be so, the Bishop of Meaux remains actually convinced of being privy to the Impression which he confesses was made, but, as he pretends, without his Order or Knowledge; and to all this, he has only this to say, That it may be some body has rack'd Cramoisy's name, and the King's Approbation to an Edition that they do not of right belong to.

Judge, my Lord, your self, if you can but for one moment sequester your thoughts from your own concern in this matter, whether so poor a supposal be sufficient to overthrow such positive evidence against you: and do not force me to appeal to any other to judge betwixt us. I shall be thought perhaps to undervalue my better Authorities in this matter, should I say that those who are acquainted with Monsieur Cramoisy's Letter, will soon discern whether my Book came not out of his Imprimerie. But if it be not sufficient to confound your supposal, that it was gathered up from your own Printers; Collated with Monsieur de Turanne's Copy; to which I am sure you will not say these things were falsly rack'd; and Attested to be the same: I will then add only this more; "That whenever your Lordship will help us to a Copy of that Impression you speak of, made without your Knowledge or Order; that we may compare it with what we have; and give us some good Assurance, that neither did Cramoisy Print it, nor any other with your Consent; if it does upon collation appear that ours is one of that stolen Edition, I will no longer insist upon the Authority of it.

In the mean time, your Lordship, Subjoyns two suppositions, which very much confirm me in all that I have said of this matter. 'But what if I had taken out some Leaves and put in others in the room of

Reply, p. 185.

of



\* Mais quand  
j'auois ad-  
jousté des Car-  
tons à une im-  
pression déjà  
faite ? p. 179.  
Translated,  
p. 185.  
But what if  
I had made  
some Additi-  
ons to a prin-  
ted Impres-  
sions?

of them (for so the French signifies) after the Book was printed, before it was made publick; what if I had corrected in it what I thought fit, or if they please altogether changed it? What consequence can they draw from thence against me upon account of those Alterations? Let us put the case also, if they please, that some body should have been so vainly curious as to take the trouble to find out THIS IMPRESSION, before I had thus Corrected it?

O, my Lord! may I not here at least beg leave to think, that out of the abundance of your heart, your hand wrote this? Would your Lordship have made such supposals in our favour, had not your Conscience here got the better of your Reason? Suppose, you say, before the Book was publish'd, some Leaves had been cut out, and you had corrected what you thought fit, or it may be altogether changed it. Is not this the very thing we charge you with, and which you have been so weakly endeavouring to persuade the World you did not do? And if I may be allow'd to answer one supposal with another; What if you did do this upon the Corrections that were made by those Sorbonne Doctors, to whom it was sent for their Approbation? Again: Suppose, you say, some one was so vainly curious, as to take the trouble to find out THIS IMPRESSION before you had Corrected it. I reply, That then 'tis very possible, that the person from whom I obtain'd my Copy was One of these; and if so, then both Monsieur Cramoissy's name, and the King's Priviledge may honestly belong to it; and my Book be one of those that was FIRST PRINTED, and that with your Knowledge and Approbation; before these Leaves you speak of were changed in it.

You



You see, *my Lord*, of what advantage these *supposals* are to us; and I doubt not but this will make you hereafter assure us that they were only *Cases* put, for discourse sake, not that you really did this. And to this you may be sure there is no *Reply*; all I shall desire is, that if you intended no more by them than so, why you could not have as well made the *supposal* in the very terms of our *Charge*; which would have been much more proper than to alter them to another very like it; For my part I cannot but think, that as I said before, your *Heart* here guided your *Hand*, and the *conscience* of what you knew you *had done*, led you to make this *supposal* of it.

But here the *Vindicator* desires to come in with his *supposal* too; and that is yet nearer to what we say. *Suppose*, says he, the Bishop had permitted an Impression to be made, or (WHICH IT MAY BE WAS ALL HE DID) had caused a dozen or fourteen Copies to be printed off; to shew them to his Friends, before he would put the last hand to his Book: nay (if you will) let us suppose, that some of the Doctors of the Sorbonne were of the number of those Friends to whom he communicated these Copies, and that they had made some Corrections, Observations, or Additions. Why truly, Sir, I say then, that supposing you had the Bishop's Authority to write this, you have fairly given away his Cause and Credit together; by confessing that there was, as we affirm, a private Edition made, that it was communicated to some of the Doctors of the Sorbonne; that these Doctors did Correct it, and that then it was reprinted as we now see it.

But I have more to observe from this passage, and it may be that which will unriddle this whole Intrigue.

1. Whereas the *Vindicator* having supposed that the Bi-

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shop caused a few Copies to be printed for his Friends, he then immediately changes his stile from a *supposal* to a kind of *affirmation* of it; 'Which, says he, it may be WAS ALL THAT THE BISHOP DID. 2. He supposes that some of the Sorbonne Doctors might be of the number of those Friends, and might have made some Corrections and Observations in it. 3. He doubts, 'whether a few such Copies could be PROPERLY CALLED AN IMPRESSION: And now to add my *supposal* to all the rest, What if this were the Case? The Bishop prints a few Copies of his Book; but they being but a very few, and designed only for his Friends, not the publick; He does not think that this could PROPERLY be called an IMPRESSION: And therefore whereas we charge him with a *private Impression*, he readily denies that he had made any. For so few Copies cannot PROPERLY BE CALLED AN IMPRESSION.

He sends it to some Doctors of the Sorbonne, and they make Corrections in it. But these Doctors he sent it to as Friends not Doctors, and therefore when we charge him with sending it to the Sorbonne for their Approbation; He assures us he never did any such thing, because he designed only their *private judgment* as his Friends, not to prefix their publick Approbation as Doctors to it.

I do not say that this is the Case; but however I thought I might make such a *supposal* of it upon the grounds that were so fairly offered to me; and I shall submit it to the Reader to think what probability there may be in it.

But to return from this digression, to the *Vindicator*: You will tell me, it may be, that you did not intend I should make this Use of your *Suppositions*; that which  
 Reply, Pref. you would know, is, 'What all this signifies to the Book



'as it is at present? And this, my Lord, is your Lordship's Question too.

I answer; That this shews, as I said in that place where I first produced this Allegation, that those Protestants were not mistaken, who thought the Doctrine of your Exposition as it was first drawn up by you, would never pass among those of your own party. And when your Lordship considers how you insult over them in your Adversifement for this belief, you will see some reason to own that it was neither to \* *envil* with you, as you express your self; nor 'to juggle and perplex the World with tricks, as your Translator makes you speak, that I mentioned these things; but to seek and shew the Truth, and let the World see how this new Mystery wrought. And this, my Lord, to the first point: I go on with you to the

Expos. C. E. p. ii.

\* Ceux qui débitent avec tant de soin des Choses si vaines, cherchent des chicanes & non pas la Verité. Reply, p. 179.

II. Second; where you say, 'You do really acknowledge, that the Edition of your Book which you publish'd, differs in some things from your MS. — And for the same reason you doubt not but we may find in the Edition (or as the Bishop's Letter has it, the \* Editions; for I know not whether the Vindicator has corrupted the One, or false-translated the Other;) which you did not approve, some things not agreeing word for word with the true One: But that a little justice must needs make us acknowledge the difference to regard only the Beauty or Conciseness of the stile, and not at all the substance of the Faith.

Reply, p. 186.

\* Dans les Editions. Reply, p. 179.

In all which I find nothing more than what you had before said, in your former Letter; and the Examples of some of your Changes which I offered in answer to this pretence then, may still serve to satisfy the World what Credit is to be given to the same Assertion now.

Defence, p. IX, X.



But because you desire your *Reverend Father* to remember the *Occasion of this Difference*, we ought not by any means to forget it: *Viz.* 'That it was made for the *instruction of some particular Persons, and NOT TO BE PRINTED*: I shall take it for granted, that these *particular Persons* for whom it was made, were either your *new Converts*, or such as you desired to have so. Now the *Exposition* being framed for *their Instruction*, and *NOT TO BE PRINTED*; is it not very natural to believe that you might have *soften'd* things in it to serve that *design*, somewhat more than you could afterwards justify when you came to *publish* it; and that the *Alterations* therefore might be such as our *Copy* shews in things that 'concern the substance of the Faith as well 'as the *Beauty and Conciseness of the stile*?

Rep. de Monsieur de la B---  
Avertissement,  
P. 5.

And for this I have yet another presumption. The *† MS. Copy* which at first went abroad, and was that which I suppose you drew up for the *particular Persons* you speak of, ended at the *Article of the Eucharist*. Now I cannot but observe that the most considerable *Alterations* do end there too: For however indeed in the point of the *Eucharist* you had omitted the name of *Transubstantiation*, yet in effect you asserted the thing; In the *Adoration of the Host*, *Communion in One kind*, and the following *Articles*, we find *Changes* indeed, but rather in the *stile*, than, as you say, in the *substance of the Faith*: The business of the *Mass* was the only considerable instance in which you *previ-ated*. From whence I conclude, that those first *Articles* were written, as you say, for the *instruction of particular Persons, and NOT TO BE PRINTED*; and therefore you thought you might take the liberty to write them as you pleased, and as your *design* led you to do: but when you came to add the others in order

to.



to the publishing your *Exposition*, though you were still exceedingly careful to *mollifie* things all you could, and sometimes more than was thought fitting, yet you were forced to proceed with *greater Circumspection*.

But your Lordship desires to have our *pretended* Reply, p. 185.  
*Edition put into the hands of some Person of Credit ;*  
*where you may have it seen by some of your Friends ;*  
*and you do then engage your self either to shew the*  
*manifest falsity of it, or if it has been truly printed*  
*after your MS. to make appear as clear as the day, that*  
*the differences we so much magnifie deserve not even to*  
*be thought upon.*

This indeed, my Lord, is an extraordinary favour, considering that you have suffered an *Extract* made out of this very Book by Monsieur de la B ——— of *twenty Changes* to pass now almost this *xv.* years without any Reply. And because I would not be too importunate, be pleased only at your leisure to shew us in them, whether it may be worth our while to put you to the trouble of *Considering any more.* But if you succeed no better in the other *xix.* than you have done in this *One*, wherein you have first made the *Experiment*, it will be neither for your Credit nor our Satisfaction to disturb your self about it. The point is, concerning the *Honouring the Blessed Virgin and the Saints* : The Case lies thus,

In both your Editions you lay down this Principle ;  
 'That all Religious Worship ought to terminate upon'  
 'God, as its necessary End. ——— From this you infer :

- I. Edit. 'Therefore the Honour which the Church Expos. C. E.  
 'gives to the Blessed Virgin and the Saints IS p. XXII.  
 'RELIGIOUS, because it gives them that Honour  
 'with relation to God, and for the love of Him ;



And therefore again,

*Ibid.* p. XXIII.

I. Edit. 'So far ought one to be from blaming the Honour which we give to the Saints, as our Adversaries do, because it IS RELIGIOUS, that on the contrary, it ought to be blamed if it were NOT RELIGIOUS.

I am not now to question the reasonableness of this Consequence; but to observe the *New turn* that you give it in your *Second Edition*: where the Principle remaining the same, you infer thus, directly *Opposite* to the former Conclusion.

II. Edit. 'Therefore IF the Honour which is (the Church) renders to the Blessed Virgin and the Saints may in some sense be called RELIGIOUS, it is for its necessary Relation to God.

This is the Case; let us see how you Answer it. You tell us 'that at the bottom what you said at first was true: Very likely, but that is not our Question: that which we expect is that you shew us, as clear as the day, that the difference is only in the *Stile*, not the Substance of Faith. You add therefore; 'That if afterwards you gave it! Another turn, it was only that you might speak with more Brevity, and avoid the pitiful Equivocations which are every day made upon the Word Religious. And this is all you have to say to it.

To which I answer: First, Though it be not *Material*, yet that it is not true, that your *New turn* was that you might speak with more Brevity; for whereas you had before said, that this Honour was Religious, you now put in a few other words, which do not indeed add much to the length, but makes a great deal of difference



as to the *Sense*. If it may in some *Sense* be called *Religious*. But, 2dly, The reason you give do's not at all satisfy us: We come not now to hear the distinctions of the *Schools*, but to read an *Exposition* of the necessary *Doctrine of the Church*; and in which you tell us, that *One word ill rendered would spoil all*.

What then is the *Churches sense* concerning that *Honour* which it renders to the *Saints departed*? You pronounce *Dogmatically*: First, It is A RELIGIOUS HONOUR, and were to BE BLAMED if it were NOT RELIGIOUS. Then comes out a new *Edition*, and having considered better of the matter, you doubt whether it may even in SOME SENSE be called a RELIGIOUS HONOUR. † Your *Vindicator* comes after you, and with another *Turn* sets all right again, that it cannot be called a *Civil Honour*, and therefore it must be a *Religious*. And which of these, or whether they be all of them the *Churches sense*, we are yet to learn.

Advertisement to your  
Expos. p. 5, 6.

† Reply, p. 2.

Had you, my Lord, distinguish'd in your *Exposition* as you would be thought to do now: Had you told us, that this *Honour* as it refers to God, and is done out of Love to Him, is *Religious*; but in any other respect (if there be any other) you could not well tell what it was; we had then understood yours, if we had not the *Churches sense* of it. But to tell us without any distinction in *One Edition* that it is *Religious*, and in *Another* to doubt, whether it may in any *Sense* be called *Religious*, this is such a kind of turn as He once gave to the *Canon Law*, who being to *Expound* a certain Decree which began WE COMMAND; that is, says the Gloss, WE FORBID: and I think plainly shews, that either here you did not well know the *Sense of your Church*, or you did not care that we should.

And



And thus much to your *Second Remark*. As for the

Reply, p. 186.

† See this Epistle reprinted by Monsieur Basnage, Rotterdam, 1687.

p. 34.

Reply, p. 187.

III. Point; I shall not need to insist upon it. It neither belongs to *your Lordship*, nor is there any difference between us concerning it. Since you freely confess that the *Epistle* of St. *Chrysostome* ought not to have been *suppressed*; and † *Monsieur de la Faure* himself, who gave the Advice by which it was suppressed, afterwards repented of it. As to the

IV. *Objection*; concerning *Monsieur M---s* writing against your *Exposition*, I am not at all concerned whether *your Lordship* will believe it or no: Though for the sake of truth I will add thus much, that *Monsieur M---* has again own'd it, since the publishing of my *Defence*, to a Person of great worth, who at my desire enquired about it. And for the *Conclusion* we would draw from it, *your Lordship* must needs have seen it, had the Person who inform'd you of these things given you so full an account of these things as He ought to have done; viz. to shew that all even of your own *Communion* were not satisfied with your *Exposition*; and to confirm by the Testimony of a *second Witness* what *Monsieur Conrart* had before declared concerning it.

And now I mention the Name of your old Friend *Monsieur Conrart*, I could wish for the sake of that good *Opinion* you have so worthily testified of Him in your *AdVERTISEMENT*, you had given some other character of Him in your Letter. For however I am perswaded you meant no more by your † *Expression* than to signify that *firm persuasion* He had of the truth of his Religion; yet your *Translator* has from thence taken *Occasion* to represent Him to the *World* as a *Hot-headed Man*, which you

† *Monsieur de Meaux's* expression is, *entêté de la Religion: Hot-headed of his Religion: Reply, p. 181.*  
187.



you know to have been far from the true Character of a Person so Sober, however opiniated of his Faith, as Monsieur Comart was. The

V. Objection is this. In the Preface to my Exposition, I had observed, How Father Crasset in his Answer to the *Wholesome Advises of the Blessed Virgin to Her indiscreet Worshippers*, had in that opposed your Lordship's Exposition. To this you return this Answer in your former Letter. 'I have not read that Book, but neither did I EVER HEAR IT MENTIONED, there was any thing in it contrary to mine.

Reply, p. 187.

Expos. C. E. p. VI, VII.

Vindict. p. 10.

This in my Defence, I told you was very strange, considering that not only Monsieur de la B--- in his Answer to your Advertisement, and Monsieur Arnould in Defence of your Exposition, had taken notice of it; but even Monsieur Jurieux in his *Preservative* had Objected it to you: Which Book I supposed you must have read, because you Answer a part of it in your *Treatise of Communion in One Kind*.

Def. p. XIII. & 114.

What do's your Lordship now offer to excuse your Prevarication in so clear a matter? '\* I still continue to say 'that I never read Father Crasset's Book which they bring against Me. I KNOW well indeed that Monsieur Jurieux objected it to Me. So your Translator renders you; I suppose that the Charitable Reader might believe, that you do now know it, since I put you in mind of it; and not believe a Person of your Lordship's Character, would so openly confess that you did know that, which you so utterly deny'd to have ever heard mention'd before. But alas! This is no such great matter with your Lordship; and therefore to set things right as they ought to be, and shew at once both yours and your Translator's sincerity, I must desire the Reader to cast his Eye upon the French Original.

\*Reply, 187.

Original.



Reply, p. 181. Original, where he will find your Words to be these;  
 \* *Pay bien sen,* *Tis a true,* indeed, I KNEW WELL ENOUGH  
*à la Verité, que* 'that Monsieur Jurieux objected it to Me: And therefore  
*Mr. Jurieux* in Conscience, my Lord, what did you do when you  
*l'opposoit.* told us in your *Other Letter*, 'that you NEVER  
 Reply, p. 181. HEARD IT MENTION'D, 'that there was anything  
 'in it Contrary to your Exposition.

*Ibid.*

O my Lord! think a little upon these things: and do not imagine that a trifling flourish will secure you either against Gods judgment, or the Worlds Censure. For what if Monsieur Jurieux were such a One as you pretend? That was wont to mingle true, false, and doubtful things together: Yet since you confess you did read in Him that Father Crasset had contradicted your Exposition, will that excuse you from being guilty of an Offence against Truth, in saying that 'you had never heard any such thing mention'd? But, my Lord, I must go farther with you; He did not barely say it, He proved it too, and that by a very large extract out of his Book: And be Monsieur Jurieux's credit never so small with your Lordship, yet your own reason could not but tell you when you read those passages, that in this at least He was certainly in the right. And I once more Appeal to your own Conscience, whether you never read in Monsieur de la B's? Answer to your Advertisement, nor in Monsieur Arnaud's Defence of your Exposition, the very same: And whether these also will not One day rise up in Judgment against you, for so positively denying that you had ever heard of any such thing?

*Ibid.*

\* *Le Pev Crasset touché de ce, &c.* But you go on: 'Father Crasset Himself troubled  
 Father Crasset for's liberality) 'That any One should report his Doctrine touch'd or 'to be different from mine, has made his Complaints to me;  
 troubled, &c. 'and in a Preface to the second Edition of his Book, has  
 Reply, p. 181. declared



declared that he *'varied in nothing from Me, unless perhaps in the manner of Expression: And this you say you leave to them to Examine, who shall please to give themselves the trouble.* The truth is you saw by what Monsieur Jurieux had copied from Him, that should you read his Book you must give him up for a pitiful Jesuit: and therefore thought it the best way to stand Neuter, and not be engaged to say any thing about Him. Think not, my Lord, \* the Expression too slighting: Your own Defender is my precedent for it; who finding it impossible to reconcile the Extravagancies of his Book with the Doctrine of your Exposition, utterly disclaims both it and the Author in the very terms I have mentioned, and with greater contempt than I am willing to transcribe from Him.

\* Réflexions sur le Préfervatif: le livre d'un pitiable Jésuite nommé le Père Craslet. V. Reflex. p. 19. le miserable livre d'un Père Craslet, p. 44. Pourquoi veut il que nous faisons de difficulté de dire qu'un Père Craslet s'est trompé p. 47.

But since you are resolved you will not interest your self in this matter, I must here address to Father Craslet Himself; and since his Doctrine is, He says, *the same with that of your Exposition*, desire Him that he will please to inform us wherein it is that that Heretical, banish'd, condemn'd Author of the Wholsome Advices, against whom he writes, differs from it. *'Is it that He blames those who pay their Homage to the Blessed Virgin as to some inferiour Divinity, and believe that without Her there is no approaching to God even by Jesus Christ?* But this, Reverend Father, the Bishop of Meaux blames no less than He.

Is it that He advises the Worshippers of the Holy Virgin, *'not to think that she has any Merit but what she received from her Son?— that they ought not to give the same Titles to Her as to God;— nor make her Equal with God and Jesus Christ?* \* *Is it that He condemns Those who depend so much on the Blessed Virgin that they have no recourse to Christ; and prefer their devotion to Her be-*

H

'fore



'fore the Love of God? \* Is it that He advises the people not to put any trust in Images, as if there were any Divine power in them, and it were not in Effect all One to worship the Blessed Virgin in any place or before any Image? This, my Father, is that Authors Doctrine whom you oppose, and if the Bishop of Meaux will disown all, or any part of this Doctrine as contrary to his Exposition too, I shall for my part be content that then your True devotion toward the Blessed Virgin pass as agreeable to the Principles of it.

You will, it may be, tell us, that though you oppose His Book, yet you are not his Enemy in Every One of these Particulars : Nor will I affirm that you are. But yet since you charge Him as an Enemy to the Honour of the Blessed Virgin, and to the Worship of Images, you ought to shew us what those Principles are, in which you esteem Him as such ; and then we shall soon see whether the Bishop of Meaux's Exposition do's not maintain the very same Doctrine.

Good God ! To what a state are we arrived ? That men can presume in the Face of the World to deliver such *fa'sities* ? Judge, Reader, whoever thou art, Are these men fit to be trusted to deliver to us the Principles of Faith, that in the plainest matters of Fact, shew so little a concern for Truth ; even when they know 'tis impossible for them to hide their Confusion ?

And here, my Lord, I could have wish'd I might have finish'd these Remarks : Sorrow and Anguish are in the next Consideration, more than in all I have yet delivered : And I cannot without confusion repeat, what you would be thought to have written without blushing. But I must follow whither your self have led Me ; and speak those things which if you have yet any regard to your own Dignity, any Sense even of common Christianity it self, will



will certainly bring upon you the most sensible perplexity of mind, and great confusion of Face.

In your *Pastoral Letter to the New Converts of your Diocess*, you tell them, 'I do not marvel, my dearest Brethren, that you are returned in Troops and wish so great Ease to the Church where your Ancestors served God. NOT ONE OF YOU HATH SUFFER'D VIOLENCE EITHER IN HIS PERSON OR GOODS. Let them not bring you these deceitful Letters which are Address'd from Strangers transform'd into Pastours, under the Title of Pastoral Letters to the Protestants of France that are fallen by the force of Torments. So far have you been from suffering Torments, that you have not so much as heard them Mention'd. YOU ARE RETURNED PEACEABLY TO US, YOU KNOW IT.

This you now again confirm, as to what has 'pass'd in the Diocess of Meaux, and several Others, as you were informed by the Bishops your Brethren and your Friends: [† for so your words are, not 'and Other your Friends, as your Translator renders you.] 'And you do again assert in the Presence of God who is to judge the living and the dead, that YOU SPOKE NOTHING BUT THE TRUTH.

And believe Me, my Lord, that God whom you call to Witness has heard you; and will One day bring you to Judgment for it.

For tell me, Good my Lord; Have those *Edicts* which the King has publish'd against the Protestants of France; and in which He involves not only his own Subjects, but as far as He can all the Other Protestants of Europe, made any Exception for the Diocess of Meaux? Have not their

Reply, 187, 188.

† Dont les Evêques, mes Confreres & mes amis, m'avoient fait le récit, p. 181.

Sorbon; Called *Nouveau Recueil de tout ce qui s'est fait pour & contre les Protestants en France*. à Paris, 1686.

See all this in the Collection made by the Kings Authority, and dedicated to Him by Monsieur le Fevre Dr. of



*Churches* been pull'd down, their *Ministers* banish'd; their *Children* raviſh'd out of their *Bosoms*; their *Sick* forced into your *Hospitals*, expoſed to the rudeneſs of the *Magiſtrates* and *Clergy*; their *Shops* ſhut up; their *Offices* and *Employs* taken from them; and all *Opportunities* of the publick ſervice of God been precluded there as well as in Other places?

See, my Lord, that black Collection which *Monsieur le Fevre* has lately publiſh'd with the King's Priviledge of thoſe *Edicts*, whereby, as he confeſſes, the *Reſormed* have in effect been *perſecuted* for theſe xxx. years. Has your *Diocels* eſcaped the rigour but of any one of theſe? Or is there nothing of *Violence* either to Mens *Persons* or *Goods* in them?

Your Lordſhip, I perceive by ſome of your *private Letters*, is not a ſtranger to *Monsieur le Suer*, and to whom I have had the Honour for ſome Years to be particularly known. Was not he driven from *la Ferté* even before the *Edict of Nantes* was revoked? And was there nothing of *Violence* in all this? Was that poor Man forced to forſake all that he had, and ſeek for refuge in foreign Countrys, firſt in *England*, then in *Holland*, and did he yet (with his numerous Family) ſuffer nothing neither in his *Person* nor *Goods*? And might I not ſay the ſame of the other *Ministers* his *Brethren* in your *Diocels*, were I as well acquainted with their *Conditions*?

But it may be you will *Exponnd* your ſelf of thoſe who remained behind, and changed their *Religion*. And can you in *Conſcience* ſay that they RETURN'D PEACEABLY TO YOU? Does a Town that holds out as long as it can, and when it is juſt ready to be carried by *Storm*, then *capitulates*, yield it ſelf up peaceably to the Will of the Conqueror? They ſaw Deſolation



on every, where surround them; the Fire was come even to their very Doors. The *Dragoons* were arrived at your own City of *Meaux*. Before they were quarter'd upon the poor People, you call them for the last Tryal to a *Conference*. Here you appear moderate even beyond your own *Exposition*; and ready to receive them upon any terms. What should they now do? Change they must; the deliberation was only whether they should do it a few days sooner, and prevent their ruine, or be expos'd to the *merciless fury* of these *new Converters*. Upon this follows the effect you mention; The *Holy Spirit* operated upon your *preaching*, as it heretofore wrought in the *Council of Trent's Decision*. When the *Courrier* arriv'd from *Rome*, then presently the *Fathers* became *enlighten'd*; and 'It seem'd good to the *Holy Ghost* and them. When the *Dragoons* stood arm'd to ruine them if they did not yield; 'then they return'd in *Troops*, and WITH GREAT EASE, to the Church, where their Ancestors served God.

And yet after all, 'Has no one, my Lord, even of these, suffered Violence either in his Person or Goods? Judge, I pray you, by the *Extract* I will here give you of a Letter which I received in Answer to my particular desires of being inform'd How things pass'd in your *Diocess*.

'It is true that the *Dragoons* were not lodg'd in the *Diocess* of *Meaux*; but they came to their Doors, and the People being just ready to be ruined, yielded to their fears. Infomuch that seeing afterwards the *Pastoral Letter*, they would not give any heed to it; saying, That seeing it was so VISIBLY FALSE, in an Article of such importance, it did not deserve to be believed by them in the rest. One only Gentleman

*Ibid.*

*Extract of a Letter concerning the State of the Protestants in the Diocess of Meaux.*

of



of the Bishoprick of *Meaux*, *Louis Segnier*, Lord of *Charmoix*, a Relation of the late *Chancellors* of the same name; had the *Dragoons*. 'Tis true that after he had signed, he was repair'd in some part of the loss he had sustained. But it happened that he did not afterwards discharge the part of a *Good Catholic*. He was therefore put in *Prison*, first in his own *Country*; but it being impossible there to deprive him of all sort of commerce, to take him absolutely from it, He has since been transferr'd to the *Tour of Guise*, where he is at present. Two other *Gentlemen* of the same *Country*, are also *Prisoners* on the same Account.

Reponse à la  
Lettre pastorale  
de Monsieur  
de Meaux: à  
Amsterdam,  
chez Pierre Sa-  
vorit. 1686.  
pag. 20, &c.

But there is an answer to your *Pastoral Letter* which goes yet farther. He tells you of *Monsieur Monceau*, a Man of 77. Years of Age, shut up in a *Convent*: of the cruelties exercised upon two *Orphan Children* of *Monsieur Mirat*, the one but of 9. the other 10. Years old, at *la Feste sous Jouarre*: Nay, my Lord, he adds how even your *Lordship* who in the *Conference* appear'd so moderate, in the *Visitation* of your *Diocess*, 3. Months after threatened those who would not go to *Mass*; that continued to read their *Protestant Books*, or to sing their *Psalms*. And will you yet say there has been nothing of *Violence* in your *Diocess*? *Tom are returned peaceably to us, you know it.*

Pastor. Letter.  
Ibid.

La sédition  
éludée: ou Let-  
tres de Mon-  
sieur l'Evêque  
de Meaux à un  
de ses Diocé-  
sains, qui s'est  
sauvé de la  
persecution.

I must then descend to the last sort of *conviction*, and out of your own Mouth you shall be judged. Your *Lordship* will easily see what it is I mean. The Copies of your own *Letters* to *Monsieur V*—— who was forced to flee from his *Country*, and out of your *Diocess* upon the account of the *Persecution* you now deny, and which were Printed the last year at *Bearne in Switzer-land*, have sufficiently satisfied the World of your sincerity in this point.

Your



Your first Letter is dated at Meaux, October 17. 1685. In this, after having exhorted him to return to you, by assuring him, *'That he should find your Arms open to receive him; and again, that he should meet in you the Spirit of a true Pastor; among other things you tell him, 'That we ought not to please our selves that we suffer persecution, unless we are well assured that it is for righteousness sake. It was too much to deny the persecution to one who was just escaped out of it, and therefore you thought it better to flourish upon it.*

*Vous me trouverez toujours les bras ouverts : — Je ne cesseray de vous rapeller par mes Vœux & par mes prieres; étant cordialement, & avec l'Esprit d'un Veritable pasteur, Votre, &c. p. 10.*

*Songez qu'il ne faut point se complaire quand on souffre persecution, si l'on n'est bien assuré que ce soit pour la justice. p. 11.*

\* To this he replies, Jan. 28. 1685. *'That he pleased himself so little in the Persecution, that it was to avoid those places where it reigned, that according to the precept of the Gospel, he was fled into another.* And then goes on to testify the just Scandal which the Persecution had given him against your Religion.

*\* Ibid. p. 16.*

Your Answer to this was of April 3. 1686. or rather not so much to this, as to one he had sent about the same time to his Lady, and wherein he had it seems again declared how scandalized he was at the Persecution. And here you enter in good earnest on the Argument. Instead of denying the Persecution, you defend it. And though you seem to testify in your reasons as little regard to the truth of the ancient History of the Church, as in your Pastoral Letter to the condition of the present; yet you sufficiently shew of what manner of Spirit you are of; since for your part you cannot, you say, find where Hereticks and Schismatics are excepted out of the number of those Evil doers, against whom St. Paul tells us, That God has Armed Christian Princes.

*Ibid. pag. 22, 23, 24. Dites moi en quel endroit de l'Ecriture les Heretiques & les Schismatiques*

*sont exceptez du nombre de ces malfaitteurs contre lesquels St. Paul a dit que Dieu même a armé les Princes. p. 24.*

And



† Lettre Pasto-  
rale March 24.  
Lettre à Mo-  
sieur de V.  
April 3.

And here, *my Lord*, I shall stop, and not multiply proofs in a matter so clear as this. Only let me remember you that there is but † 10. days difference between the *date of this* and of *your Pastoral Letter*; too little a while to have made so great a *Change*. But I suppose we ought to remember here, what you told us before of the MS. Copy of your *Exposition*: that these *private letters* were design'd only for the *Instruction of a particular Person*, and NOT *TO BE PRINTED*; whereas that *other* which you *Address'd* to your *Diocess* was intended to be *published*, and therefore required ANOTHER TURN.

Reply, p. 186.

As for the *Bishops your Brethren and Friends*, who have, you say, *affirmed the same thing*; your *Lordship* would do us a singular pleasure to let us know whether they were not some of *those* that *approved* your *Exposition*. It was pity they did not let their *Reverend Names* to your *Pastoral Letter* too. We should then have been abundantly convinced of their integrity; and that they are as fit to *approve such Trusts*, as your *Lordship* to *write* them. And he must be very unreasonable that would not have been convinced by *their Authority*, that your *Exposition* gives as true an account of the *Doctrine of your Church*, as your *Pastoral Letter* does of the *state of your Diocess*.

You will excuse me, *my Lord*, that I have insisted thus long upon these *reflections*. If you are indeed sensible of what you have done, no shame that can from hence arise to you will seem too much; and if you are not, I am sure none can be enough. I beseech *God*, whom you *call to witness* against your *own Soul*, to give you a due sense of all these things; and then I may hope that you will *read this* with the same *resentments*



Sentiments of sorrow and regret, as I can truly assure you I have written it. This to the 5th. Objection.

The Occasion of the next was this.

VI. In the *Preface* to my *Exposition* I had observed, that *Cardinal Capisucchi*, one of the *Approvers* of your *Exposition*, had in his own writings contradicted your *Doctrine* as to the point of *Image-Worship*. To this you reply in your former Letter, 'That he is so far from being contrary to the *Doctrine* you have taught, that he had on the contrary expressly approved your Book. I answer'd in my *Defence*, That this was a good presumption that he should not have any principles contrary to yours; but yet that if what I had alledged out of his *Controversies* were really repugnant to what you taught in your *Exposition*, it might indeed speak the *Cardinal* not so consistent with himself as he should be, but that the *Contradiction* would be never the less a *Contradiction* for his so doing.

Expos. C.E.  
VIII, IX.

Vindic. p. 10.

Defence, p.  
XIV.

To this therefore you now rejoyn, 'That it is a weak *Objection*, which runs upon the *Equivocation* of the word *Latria*; concerning an *Absolute* and *Relative Worship*. And falls so visibly into a dispute about words, that you cannot imagine how Men of sense, can amuse themselves about it. That for your part, you never engaged your self to defend the *Expressions* of the *School*, though never so easie to be explicated, but only the *Language of the Church* in her *decisions* of *Faith*. In short; That *Cardinal Capisucchi* has written an express *Treatise* about *Images*, and SAID NOTHING IN THE WHOLE THAT CONTRADICTS YOU.

Reply, p. 188.

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I am very glad, *my Lord*, you refer us to the *Treatise* of *Cardinal Capisucchi* that you mention; though I am apt to believe you did it out of a presumption that I could not procure it to examine your pretences. For indeed the whole *design* of it is so expressly against you, that one would stand amazed to think that a *Christian* and a *Bishop*, and what is perhaps yet more to you, an *Expounder* of the *Catholick Faith*, that would pass with the World for a person of *Honesty* and *Integrity*, should venture his reputation on such self-evident *falsities*.

For to examine the Comparison:

I. The Doctrine of your *Exposition* concerning *Images* is this:

*Exposition,*  
*Sc. V. p. 8,*  
*9.*

That all the *Honour* which is given to *them* should be referred to the *Saints* themselves who are *Represented* by them.

The *Honour* we render *Images* is grounded upon this. No Man, for Example, can deny but that when we look upon the *figure* of *Jesus Christ Crucified*, it excites in us a more lively remembrance of him who loved us so as to deliver himself up to Death for us. Whilst this *Image* being present before our Eyes causes so precious a *Remembrance* in our Souls, we are moved to testify by some *exteriour signs*, how far our *Gratitude* bears us; and by humbling our selves before the *Image*, we shew what is our submission to our *Saviour*. So that to speak precisely, and according to the *Ecclesiastical stile*, when we Honour the *Image* of an *Apostle* or *Martyr*, our intention is not so much to Honour the *Image*; as to Honour the *Apostle* or the *Martyr* in presence of the *Image*.

In



‘In fine, One may know with what *Intention* the Church Honours Images, by that Honour which she renders to the Cross and to the Bible. All the World sees very well that before the Cross she Adores him who bore our Iniquities upon the Wood: and that if her Children bow the head before the Bible, if they rise up out of respect when it is carried before them, and if they Kiss it reverently, all this Honour is referred to the Eternal verity which it proposeth to us.

‘We do not Worship Images, God forbid: but we make Use of Images to put us in Mind of the Originals. Our Council teaches us no other use of them.

Advertisement, p. 12.

All which your *Vindicator* thus plainly and Dogmatically delivers to us, in the four following Propositions, in the Preface to his Reply:

Reply: Preface, p. 17, 18.

1. ‘We have a Veneration for Images as for sacred Vessels dedicated to God and the Churches Service; and that too in a lesser Degree than for our Chalices, &c.

2. ‘In the Presence of them, we pay our Respect to the Persons whom they represent: Honour to whom Honour, Adoration to whom Adoration; but NOT TO THE IMAGES THEMSELVES, who can claim nothing of that Nature, viz. Honour or Adoration, from us.

P. 18.

3. ‘That the hard Expressions of the Schools, as of Absolute and Relative Latria, MAY PERHAPS BE DEFENDED in the Sense meant by them; (it seems ’tis a doubtful Case whether these Men can be excused from being guilty of Idolatry or not; and one of these is Cardinal Capisucchi;) but ought not to be the Subject of our present Controversie, because they are not Points that are universally and necessarily received.

Ibid.

4. In Answer to my demand, ‘Whether upon ANY ACCOUNT WHATSOEVER the Image of our Saviour and

Ibid.



' of the *Holy Cross* were to be worshipped with *Divine Worship*? He replies freely and plainly without any of the *School Errantry*; ' That the *Image* of our *Saviour* or the *Holy Cross*, is upon NO ACCOUNT WHATSOEVER ' to be WORSHIPPED with *DIVINE WORSHIP*.

This is the *Doctrine* of your *Exposition*, and your *Vindicator's* Interpretation of it. Let us see

II<sup>dly</sup>; Whether *Cardinal Capisucchi* in that *Treatise* to which you *Appeal*, has nothing that contradicts this: That so we may from hence too learn how far we are to credit your *Alegations*. And

First, Whereas your *Lordship* affirms, ' that all the ' *Honour which is given to Images should be referr'd to* ' the *Saints themselves*; that is as your *Vindicator* expounds it, ' that in the presence of them you pay your ' *Respect to the Persons whom they represent, but NOT TO* ' the *IMAGES themselves who can challenge nothing of* ' that *Nature from us*; \* *Cardinal Capisucchi* on the contrary lays down this express *Position*, That ' the *Holy* ' *Images* are to be *Worshipped*, and are *rightly worshipped* ' by the *Faithful*; nay, so as that the *Worship* should ' *† TERMINATE* upon them.-- ' || For as *inanimate things*, ' though in themselves they are not *Holy*, yet in Order ' to Another to which *Holiness* does primarily agree, ' they are called *Holy*, and in relation to that *Other* ' thing, may and ought justly to be *Adored with it*: So ' *Images*, though of themselves they are not *Holy*, yet they ' are *Holy* in Order to the *Exemplar* which they represent, and *They may and ought to be ADORED in Order* ' to that, and together with it.

\* *Card. Capisucchi* *Controversie Theologicae Selectae*, fol. *Rome*, 1577. *Controvers. XXVI. Quæst. I. Paragraph. 9. p. 605.*  
† *Pag. 627. 648.*  
|| *Paragr. 9. 606.*

See above.

Secondly,



Secondly, Having thus resolved against your first foundation, that *Images* are to be *Adored*; He next enquires, *what Worship is to be paid to them?* Ibid.  
Quest. II.  
Pag. 624.

Your Lordship's position is this: 'We do not *Worship Images*, God forbid: But we make use of *Images* to put us in mind of the *Originals*. Our Council teaches us *No other use of them*. Which your *Vindicator* thus more plainly delivers; That the *Image* of our *Saviour* or the *Holy Cross*, is upon NO ACCOUNT WHATSOEVER to be WORSHIPPED with *Divine Worship*.

Let us see if there be nothing in the *Cardinal's Treatise* that contradicts this. And here,

First, He rejects the Opinion of *Durandus*, 'That properly speaking, *Images* are NOT TO be ADORED, but because they resemble things worthy of *Adoration*, which by remembrance are *Adored* in presence of the *Images*; therefore the *Images* themselves improperly are, and are said to be *Adored*. Are not these, my Lord, almost the very words of your *Exposition*? Hear then what the *Cardinal* says to them. 'This *Opinion*, says he, is to be rejected. And I beseech you consider the reason He gives for it. 'Because, says He, in truth it takes away the *Worship of Images*; and teaches that they ought only improperly to be *Adored*. But if we must harken to your *Exposition*, this can be no reason, unless it be to establish the Opinion which He pretends to Combat. For according to your Lordship, 'The Church does not *Worship Images*; God forbid. But to go on with the *Cardinal*;

'Whence *Raphael de Turre* says, that this *Opinion* is DANGEROUS, RASH, and savouring the HERESIE of those who oppose *Images*. An admirable Character of your Lordship's *Exposition*. 'For several Councils, says He, have defined, and the *Holy Fathers* taught, that *Images*

Paragr. I.  
Pag. 625.

*Images*



'Images are to be Adored, by a Tradition kept from the times of the Apostles unto our days; But now if Images should be Venerated only Improperly, as this Opinion (let me add, and your Exposition) asserts; then the Images would not be truly Adored; And therefore this Opinion does truly favour the HERESIE of the Enemies of Images. --- 'The same is asserted by Ferdinandus Velosillus; who therefore concludes this Opinion to be not only FALSE, but RASH and ERRONEOUS, especially since the Definition of the Council of Trent.

Behold, my Lord, the wonderful Concord between the Cardinal and your Lordship; for tell me now I beseech you, is there *nothing* in all this that *contradicts* you?

Or rather, do you not here see what you deliver so Magisterially as the Churches Sense, condemned as Dangerous, Rash, Erroneous, and favouring of Heresie, and contrary to the Definition of the Council of Trent? But

2dly, In the next Paragraph, he lays down the Opinion of Vasquez: and if the Other did not allow Images as much Honour as you pretend to, I hope this Man did.

The Opinion, says He, of Vasquez is, that Images are no otherwise to be Adored, but because in the Presence of them, and about them are exhibited those External signs of Honour, as Kneeling, Kissing, uncovering the Head, and the like: (I think this, my Lord, will come up to your instance of the respect that you pay to the Bible, and from which you explicate your Doctrine;) But that the inward Veneration is by no means to be directed to the Image, but only to the thing represented by

Ibid. p. 625.

the Image. --- This Opinion, says the Cardinal, is in effect the same with the foregoing; for since Vasquez does assert that the Inward Act of the Adorer terminates ONLY on the thing represented by the Image, He does by consequence affirm, (what your Lordship and your

Vindicator

Ibid.  
Paragr. II.  
pag. 625.



Vindicator would have us believe to be the Doctrine of the Church) 'that the Images themselves are not truly and properly to be Adored.

You see, my Lord, the Cardinal still sticks to his Principle, that 'THE IMAGES THEMSELVES ARE TRULY AND PROPERLY TO BE ADORED. --- But let us hear Him out. *Ibid. p. 627.*

'Vazquez tells us that the Council [of Trent] do's not much care how the Adoration of Images is called, whether *Salutation*, or *Embracing*; or *Adoration*, provided We do but grant that out of Affection to what they represent (see my Lord your own Principle) the Images themselves are to be kiss'd, the Head to be bared to them, and Other Signs of Submission to be paid, concerning which the Controversie was with the Enemies of Images.-- In which, says the Cardinal, he involves many Falsities. For it is both DEFINED in our COUNCILS that the HOLY IMAGES are truly and PROPERLY to be ADORED, and therefore that even the INWARD ACT OF ADORATION is to be TERMINATED upon the Images; and the Controversie with the Opposers of Images, was not only about giving to Images the External signs of Honour, but concerning the true and proper Adoration, which therefore concerns the inward Act of Veneration.

And a little lower, He repeats and commends these words of *Lorca*; 'This Proposition, That Honour and Adoration is due to the Image, is so certain and firm among All the Faithful (and I hope your Lordship would be thought at least, one of them) that the contrary cannot without SCANDAL be admitted. Nor is it Lawful for any One to deny this Proposition, and hold the Opposite at pleasure, though He does add, that Images are to be kiss'd; because from the Doctrine of the Councils and Fathers it appears, not only that Images are to be kiss'd, but we are taught expressly, that they are to be Venerated and Adored. Be-



Behold, my Lord, another instance, of the the Admirable agreement between the *Cardinals Treatise* and your *Exposition*; whose Doctrine he is so far from admitting as the *Churches Sense*, that He tells you plainly, 'tis contrary to your *Councils Decrees*, and therefore *may not be held at pleasure*; indeed that it is such as cannot *without SCANDAL be Admitted*.

Paragr. VII.  
p. 639.

Ibid. 640.

Ibid. 648.

Thirdly, Having thus refuted these *New Popery Expositions* of your *Churches Doctrine*, he now comes to lay down the *true Opinion*, and which therefore I suppose must be the *Churches*, as he shews it to be the *Council of Trents Sense*. And it is this: 'That the *worship* of 'the *Image* and of the *Exemplar* is *one* and the *same*——' So that the *Image of Christ* (contrary to the *Vindicators* 4th. position) 'is to be *Adored with the supreme worship that Christ himself is*—— That for the *Images* considered in *themselves*, 'as they are *Gold, Silver, Brass, Iron, Stone, Wood, &c.* no reverence is to be 'given to them: But as they are the *Images of Christ* 'or some *Saint*, so they are to be *worshipped with the same Adoration as the Person whose Image it is*. Nay, 'he adds, That this *supreme worship* TERMINATES up- 'on the *Image*, whereas your *Lordship* lays it down as a *fundamental principle*, 'That all religious worship ter- 'minates in GOD ALONE. 'Tis true he adds, 'That 'this is not for any *Excellence* in the *Image*, but up- 'on the account of *Christ represented in it*; and 'from hence he thinks to free your *Church* from *ido- 'latry*. But as to this, I do still say I am not at present concerned; my business being not to examine the *reasons* that are offer'd to *justify this worship*, but to clear the *Matter of Fact*, viz. *Whether the Church of Rome* (whatever her reason be) *does hold that Images are truly and properly to be worshipped?* And

to



to this I think the Cardinal has spoken very *honestly* and *plainly*. And I shall leave it to your *Lordship* and to the *World* to consider, whether there was either *Conscience* or *Truth* in that *Affertion*, which has occasioned this search, 'That Cardinal Capifucchi *Reply, p. 188.*  
'has said nothing in all this Treatise that contradicts  
'you.

But of these things more particularly when I come to the *Article* it self to which they belong. I go on in the mean time to the

VII. Objection: In my *Exposition* I told you that *Expos. C. E.*  
'Monsieur Imbert, a Doctor of Divinity, of the Province *p. IX, X.*  
'of Bourdeaux, was clapt in Prison by order of the *Arch-*  
'*bishop* for having instructed the People in the *Good*  
'*Fryday* service, that they ought to apply their *Ado-*  
'*ration* to *Christ*, and not to the *Cross* which was there  
'*exposed* to them. And that although he alledged  
'your *Exposition* in his *Defence*, and upon that account  
'your self had written to the *Archbishop* in his behalf,  
'yet was not all this sufficient to avail for his deli-  
'verance.

To this you reply in your former Letter, 'That this *Vindic. p. 11.*  
'Imbert was a Man of no *renown* as well as of no *Learn-*  
'*ing*, who thought to justify his *Extravagancies* before  
'the *Archbishop* of Bourdeaux his *Superiour*, by alledging  
'your *Exposition* to this *Prelate*. But that all Mankind  
'saw very well that *Heaven* and *Earth* was not more  
'*Opposite* than your *Doctrine*, from that which this  
'*daring* Person had presumed to broach.

It would have been, my Lord, more for your *own*  
*Honour* as well as the *Worlds* *satisfaction* in this matter,  
to have told us a little what this *Extravagant Doctrine*  
was, which this *daring* Person had presumed to broach,



so *contrary* to your *Exposition*. At least you should have given us some Evidence to let us see that he had been convinced by his *Superiour* of having abused your *Authority*; that your *Exposition* did by no means favour any such *Extravagancies* as he alledged it for, and that it was a *daring presumption* in him by such pretences to abuse so *Catholick an Exposition* of the *Churches Faith*. That he produced your *Exposition* for his Warrant of what he had taught, you do not, cannot deny. That he was ever convinced of pretending *falsly* to the *Authority* of it, we never heard: and if your *Lordship* means to have it believed, you must really begin to produce some *better Authority* now a days, than your *bare word* to assure us of it.

And indeed, my Lord, I am apt to think you will never be able to do this. The *Factum* of his *Case* was too long to be *Printed*, and is too well known to need a new *publication*. Instead of that I chose rather to communicate to the World the *Letter* he wrote to your *Lordship* on this *Occasion*. And here we have a full account what that *daring Doctrine* he had broached was; and how little reason you had to disclaim it as *contrary* to your *Exposition*. 'The *Archbishop* of Bour-  
*deaux*, says he, has caused a process to be made a-  
 gainst me, for having explained upon *Good Fryday*,  
 'That we adore *Jesus Christ Crucified* in presence of  
 'the *Cross*, and that we do not Adore any thing of what  
 'we see : — That therefore we ought to think that  
 'we are now going out to *Mount Calvary*, to Adore *Jesus*  
 'Christ, without stopping at the *Crucifix*. That the  
 'Church like a good Mother had given that to us by a holy  
 'invention to assist our *Faith*, and make the *liveliest im-*  
 'pression upon our *Imagination*; but not to be the Object  
 'of our *Worship*, which must terminate upon *Jesus*  
 'Christ.

Def. p. 124,  
 125.



'Christ. And this, he tells you, is *all his Crime*; He defies his *Enemies* to reproach, if they can, his Life and Manners, or to tax him with any other Doctrine than that of your Lordship, and which he endeavoured to express in the self same Terms.

And is this then in your Opinion such daring Doctrine? Or can you with any shadow of sincerity say, 'that this is as opposite to your Exposition, as Heaven and Earth to one another? Your Lordship may pretend what you please, but I doubt your Vindicator will hardly allow that there is any Hereſie in the Explication he here gives of your Good Frydays service. But let us see what you now say further to this. You confess the Letter and the Contents of it: Only you say, 'You did not believe him, because you were too well acquainted with my Lord the Archbishop of Bourdeaux his Diocesan, of whom he made his complaint. And in this you had certainly reason: For it is not easily to be believed that so great a Prelate, who, as you observe, had not very long before himself Approved your Exposition, should now prosecute a poor Man with such Violence only for teaching the Doctrine of it.

'But as you had always lived in a strict Correspondence and Friendship with that Archbishop, you wrote to him on this Subject, and understood that this Monsieur Imbert was an odd kind of Man (the translator calls him \* Hot-headed) who had done even in the Church very remarkable Extravagancies, which he was more Cautious than to boast of to you. His conduct had been tainted with many other irregularities, which indeed hindred you from interesting your self for him any farther in the business, or to intercede for one in whom at first † you thought

\* Une telle malſaite, Reply, p. 182.

† Ou d'abord je n'avois cru que de la foiblesse & de l'

Ignorance. Reply, p. 182. In whom I had found nothing but weakness mixed with Ignorance. p. 182.



'there had been nothing but *weakness and ignorance*:  
'(for so I chuse to transcribe you, and not to follow  
'your *Translator's* blunders.)

Concerning *Monsieur Imbert's* other faults I am wholly ignorant, and therefore cannot pretend to answer for them. But as we are by nature exceedingly apt to pity the *Miserable*, so I cannot but compassionate this poor Mans misfortunes, and till I see the contrary made out by some *better Evidence* than your *Lordship* has yet given us, I must beg leave to believe him to have been an *Honest Worthy Man*. In the mean time I do not find that in all this you deny the cause of his *Prosecution* and *Imprisonment* to have been what he declared to *your self* and to the *whole World*, viz. that he *maintained the Doctrine before mentioned*. If his *Diocesan* indeed persecuted him, not for asserting *this Doctrine*, but for those *other Irregularities* you pretend he was guilty of, prove this and you do something. But else, were the Man as *bad* as you *represent* him, yet if he suffered for *teaching that Faith* which you *expound* to us; If he produced your *Book* for his warrant, and yet still was *persecuted*; all his *other faults* will not hinder but that your *Lordship's Doctrine* was *condemned* and *punished* in him.

And though I am an utter stranger to his Conduct; yet if this matter did pass so as it appears to have done, I will be bold to say the worst of his *Irregularities* was a *Venial Sin* in comparison of the *Archbishop's* his *Diocesan's insincerity*; to prosecute one of his *Clergy* for teaching that *Doctrine*, which in the *General Assembly of 1682*. he had, as you tell us, *himself Approved*.

And



And here I cannot but observe the *Progress* you make in lessening this poor Man. At first you only say, and that nothing to your purpose, that He was a Man of no *Learning* nor *Renown*. When I had published his *Letter*, and which I will again say was not written by a *Fool* or an *Idiot*; so that this was not found sufficient to take off the force of a *Matter of Fact* of such importance; next, His *Conduct* is *question'd*; You charge him with *irregularities*, but prove none; nor can you say that he was *prosecuted* for any *Other Crime* but this One, that he relied too much upon your *Authority*, and so taught that for the *Catholick Faith*, which he has since to his cost learnt not to be *Universal*. Judge, my Lord, if this be a Generous way of *Defence*; much less becoming the *Charity* of a *Christian*, and the *Dignity* of a *Bishop*.

But there is One *Presumption* against all this in your former *Letter*, and which ought therefore to be considered. *Monsieur Imbert* had said in his *Factum*, Expof. C. E.  
P. X.  
'That His Opinion was that the *Church Adored not*  
'the *Cross*; and that the *Contrary Opinion* was not on-  
'ly *false* but *Idolatrous*. That not only the *Protestants*  
'made their *Advantage* of those who maintain'd such  
'*Errors*, but that He Himself was scandalized to con-  
'verse every day with the *Missionaries* and Others, whom  
'He had heard openly preach a *Hundred times*, 'That  
'we ought to Adore the *Cross* with *Jesus Christ*, as  
'the humane Nature of our *Saviour* with the Di-  
'vine.

From hence your *Lordship* raises this *Argument* to Vindic. p. 11,  
lessen his Credit. 'That it never entred into the *Mind* 12.  
'of any *Catholick*, that the *Cross* was to be *Adored*  
'with *Jesus Christ*, as the *Humane Nature* of our Sa-  
'viour with the *Divine* in the *Person* of the *Son* of  
'God:



‘God: And if this Man, say you, gives out, he is condemned for denying *those Errors*, which *No body ever* † maintained. ‘† *sustained*, he shews his Malice to be as great as his *Ignorance*.

Now certainly, *my Lord*, it is a very bold undertaking to Answer for *all the Catholicks of the World*, that such or such a thing *never enter’d into their Heads*, especially when a *Person* here positively declares, that He had heard it *openly preach’d above a hundred times*: Unless it may be, you esteem this to be an Assertion of such *Malignity*, that a Man cannot have it *enter into his mind* without the *Forfeiture* of his *Catholicism*. I do indeed confess it is a most *Extravagant Notion*; and such as, One would think, should never enter into any *Christians thoughts*; but we know too well what *excesses* those whom you call *Catholicks* are capable of falling into, and especially your *Missionaries*, to look upon this *Assertion* to be at all *incredible*.

But since you are so sure that this *never entred into the Mind of any Catholick*, what does your *Lordship* think of your Friend Cardinal Capisucchi. I suppose a *Cardinal* and *Master of the Sacred Palace* may be allow’d to pass with you for a good *Catholick*; and yet in the very *Traff* to which your *Lordship* appealed, behold the very thing you here so confidently deny: ‘As the *humane Nature of Christ*, though it be ‘a *Creature*, is *Adored* with *supream Adoration*, because ‘tis *united* to the *Person* of the *Word*, and with the ‘*Person* of the *Word* makes up *One Christ*: So the ‘*Image of Christ* being in its representative Essence ‘one and the same with *Christ*, is *Adored* with the ‘same *Adoration* with which *Christ* is *Adored*. Here, *my Lord*, is *One Catholick* into whose *Mind* this *Error* has entred; and I may presume to say, I know another *Catholick*

Capisucchi,  
libr. cit. pag.  
648.



Catholick of the same mind, even the Bishop of Meaux himself; unless you will retract here what you before asserted, 'That there is nothing in this Treatise of Cardinal Capisuechi, that contradicts your Sentiments. Thus you see how rash you were in your presumption against Monsieur Imbert's Assertion; and were I minded to retort your own Conclusion upon you, it would, I believe, be hard to say whether of those two very ill things you impute to Him were greater in this reflection.

And now, Reverend Father, to close this Objection almost in your own Words, 'let your heart be truly grieved to see such Objections brought against you; and consider, if you yet can, in the Anguish of your Soul, how by your own fault you have suffer'd your self to be brought into such Snares, as too much shew to what weak and miserable shifts, wise Men will sometimes be reduced, when they do not act by a steady Principle of Truth and Integrity.

Your next Point concerns those Extracts I made from Cardinal Bona about praying to Saints; 'the common difficulty so often † repeated (not, as your Translator has it, proposed) 'by Protestants. You give us some pretended Evasions of the difficulty raised by them; and then, according to your wonted tenderness, conclude, 'that it troubles a Christians heart to see, though 'the Sense of the Church be made never so evident in 'her Decisions, people should still continue thus to cavil (and as your Translator adds, no doubt, for the greater Beauty of the stile, to jangle) with you about Words.

But all this I shall rather consider in its proper place, where your Vindicator objects the same things; than enter into any Disputes here. I will only observe, that my Extracts from Cardinal Bona, were neither

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Reply, p. 189.

† Tant rebatue  
Reply, p. 182.



out of his *Hymns*, nor any Other *Poetical Works*; but out of his *Discourse* upon your *Offices*, out of his *last Will and Testament*, and in which certainly, if any where, one would think, He should have written with the greatest *Exactness*. And yet are they so irreconcilable with your pretended *Exposition* of the *Catholic Faith*, that I shall leave it to any One that has ever read them, to be deluded by you if he can.

*Ibid.*

Expos. C. E.  
p. XXXIV.

You tell me, you will say nothing about *Monsieur de Witte*, 'because you find nothing in that objection that concerns *Ton* in particular. Nor will I say any more of it than to re-mind you, that if your *Exposition* does concern you, then his *Case* does so too: for He alledged your *Exposition*, as I have shewn in his *Defence*, and yet was censur'd by the *Faculty of Louvain*, without ever being shewed that He alledged it wrongfully.

And because I doubt not, but you would have your *General Expressions* concerning the *Pope's Authority* expounded by the *IV. Propositions* of the *Clergy of France*, 1682. in which your *Lordship*, with the *Bishops of Tournay, S. Malo, de la Vaur, de Chalons, and d' Alet*, had the chief hand; I must put you in mind that the *Archbishop of Strigonia* with His *Clergy* has censured these *Propositions*, and in them, your *Lordships Exposition*, as to that Point too, as not delivering the *true Doctrine* of the *Catholic Church*.

Reply. *Ibid.*

Concerning the *Pope's Brief* to your *Lordship*, I observed this. That the very same day, that he dated his *Brief* to you in *Approbation* of your *Exposition*, he dated another to the late *Bishop of Pamier* in *Approbation* of the *Defence* he made of his *Authority* in the business of the *Regale*. Now if your *Exposition* gives his *Holiness* all that *Power* he pretends to over the *Galliane Church*, he had as much reason to approve your *Book*,

as



as *Mo. sieur de Pamier's Actions*. But if in expounding the point of his *Authority* you give him no such power as he pretends to; nay if you your self at that very time actually joyned with the other *Bishops of France* in opposition to it, what insincerity must it be in the *Head of the Church, Christ's Vicar upon Earth*, at the same time to claim an *Authority* which neither your *Book* allows, and you your self opposed, and yet with the same *Pen* sign one Brief to you in *Approbation of your Doctrin*, and another to *Monsieur de Pamier*, to thank him for his opposing of it.

And thus have I passed through the several parts of your *Lordships Letter*. I could have been very well pleased I might have been freed of so ungrateful an undertaking, had not your new reviving of all these things forced me once more to lay open those faults, which I am both sorry and ashamed, that any one of your *Dignity* should ever have committed.

I have only remaining here in the *Closet* of all, earnestly to beseech you by the *towels and mercy of Christ Jesus our Saviour*, seriously to consider these things. Think on that account which both you and I must shortly give of what we are now doing before the *Eternal Tribunal*.

If I have willingly and knowingly varied in the least tittle from the *Truth*; If I have standred your *Lordship* in any thing; Nay, if I have but taken any pleasure in discovering the *weakness* of a *Person* of your place and *Character* in the *Church*; Be I then responsible for it to *God*, and let mine *Enemies triumph in my Confusion*.

But if I have spoken nothing but in the necessary *Defence* of the *Truth*, and in a *Spirit of Charity* remonstrated to you your *prevarications*: If

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your



your own *Conscience* be a *thousand Witnesses*, to tell you that these things are indeed so, as I have now exposed them to *yours* and the *Worlds* Consideration; O, *my Lord*, think then upon *these things*. Whilst you have yet the time, give *God* the glory. Take that *shame* and *Confusion* to your self now, which may prevent an *Eternal Confusion* hereafter.

*Consult*, *consider*, and *be wise*, and take it not in scorn that I have shewn you the way to surmount all these reproaches. To exchange that *Scandal* which you have given to the Church, for a *Name* that shall never be forgotten. Declare only what in *truth* you are. Put off those *disguises* you have hitherto walked in, and confess once for all that your Church has *erred*, and stands in need of a *Reformation*. 'Tis in vain to *palliate*, what your *Books*, your *practice*, all declare to us. Your *Errors*, in short, may be *reformed*, but they are too *notorious* to be *denied*, too *gross* to be *justified*.



## S E C T. II.

*Wherein are considered those false Imputations which the Vindicator has cast upon me, and upon the rest of my Brethren of the Church of England.*

**H**itherto I have been considering the weak *defences* of an *insincere* yet *moderate* Adversary. I must now shift the *Scene*, and prepare from henceforth to encounter nothing but *Rudeness* and *Incivility*. So much easier is it esteemed by some Men to *blacken* an Enemy; than to *Answer* him; and what they cannot do by *confuting his Reasons*, they hope to make up by *lessening his Reputation*.

It was the consideration of St. Cyprian in his answer to such another *Antagonist* as I have now to do with, 'That though he had before thought it better with silence to *despise his Ignorance*, than by speaking to *provoke his Madness*, remembering that Advice of Solomon, Prov. XXIII. 9. *Speak not in the ears of a fool, for he will despise the Wisdom of thy words*: and again Chap. XXVI. 4. *Answer not a Fool according to his folly, lest thou also be like unto him*; Yet when he began to *Calumniate the Christians*, as the Authors of

*Ad Demetriam*  
num. p. 125.  
186. Ed. Oxon.



‘all the *Evils* that befell the World; he then esteemed himself obliged to speak; lest his *silence* should now be imputed not so much to his *Modesty*, as to his *disfidence*, and whilst he scorned to *refute* his *false Accusations*, he should seem to *acknowledge* the *faults* with which they had been charged.

St. Jude 9.

Had this *Gentleman*, who has thought fit to make himself my *Adversary*, so laid his *Reproaches* upon me, as not to have wounded through my sides the common interests of the *Church of England*; I should have judged it as unnecessary to take notice of his *Revilings*, as I esteem it to be unchristian to return them: And have contented my self with that general Answer which the *Archangel* once gave to the *Father of Lies*, ‘*The LORD rebuke thee*. But now that I am marked out not so much as a *private person*, as the *Defender* of a *publick Cause*; now that the rest of my *Brethren* are all *represented*, as guilty of the *same Ills* that I am charged with; and our very *Religion* it self impeached as needing such *DEFENCES*, as both *That* and *We* desire and condemn; It would be want of *Charity* to the Church I am of, rather than any breach of it towards such an *Enemy*, to decline a *just defence*; I shall therefore take up the *example* of this *Holy Father*, as mine *Adversary* has done that of his *Antagonist*; ‘*Lest if I scorn to refute his false Accusations*, I should seem to *acknowledge* the *faults* with which we are charged.

See St. Cyr.  
before.



## S. I.

**I**T has ever been esteemed the first step to invalidate the *Credit* of such kind of *imputations*; to shew a *Calumniating Spirit* in the *Author* of them. Here therefore I will begin my *Defence*; And were I to prove this to him only who has been the *Author* of these *reproaches*, I am perswaded I need only appeal to his own *Conscience* to bear witness against him. But since I can expect but little justice from one from whom I have already received so great an injury, and am now by a *publick Scandal*, called forth (against my will) to as *publick* a *Vindication*; you must excuse me, *Sir*, if I take all the *Christian* ways of a *fair Defence* which *Charity* allows me; and shew your *Testimony* in this matter to be so very suspicious, that 'though the Jury be not pick'd, nor the *Vulgar* call'd *Reply*, p. 375  
'in to give their *Verdict*, yet I doubt not but all reasonable Men will confess that you are a very unfit *Witness* to be credited against me.

And first; Though I perceive I shall displease you in the *Allegation*, yet I must beg leave to repeat what I before said in my *Defence*, 'That some men do think that any thing *Defence*, p. XVI.  
'may be done against a *Heretick*; and that lying and *Calumny* are but venial Sins, when committed with a good intention to serve the Church, and to blacken an *Adversary*. You are pleas'd indeed with great assurance to deny this; and tell us, with your usual *sincerity*, 'That you *Reply*, p. 43.  
'have heard some *Roman Catholicks* accused as if they taught such *Doctrines*; but that you always found the *Calumny* to stand at the *Accuser's Doors*, whose art was only (according to your *gentile* way of expressing things) 'to try *WHORE* first.



I could wish that not only for the sake of your *Old Casuists*, but of some at least of your *New Converts*, you had not been so very positive in this particular. For believe me, *Sir*, I could tell you the *Men* who are not ashamed at this day *publickly* to own what you so *confidently* deny. And indeed it were better that you your self believed it too, unless you would resolve to leave off to practise it. It being more tolerable to *do* evil by following the guidance of an *Erroneous Conscience*, than to *know* a thing to be *sinful*, and yet to *commit* it.

Provincial  
Letter, XV.

But you deny that any of your *Church* have ever held any such *Doctrine*? I pray, *Sir*, of what *Church* were those who in their solemn *Theses* *publickly* defended, (and that in the most formal terms;) *That 'tis but a venial Sin by false Accusations to lessen the Authority of one that detracts from us, if it be like to prove hurtful to us.* This was openly maintained in the University of *Louvain*, in the Year 1645. And I cannot chuse but think, that in your Opinion at least, I may be one of those that are meant by it. You tell me often that I have *detracted from you*, and my *Authority* therefore, if it be not lessened, *may be hurtful to you*; And how shall I be sure that you esteem it more than a *venial Sin*, by *false Accusations* to *detract* from me? I shall not need to multiply *Authorities* from your particular *Casuists* to prove this; since the condemnation that was made of this very *Doctrine* in the Decree of the present *Pope*, no longer ago than 1679, will satisfy the World that such things have been taught in your *Church*; and a Man must have a great deal of *Charity* to suppose, that after so solemn an *Act* as this, you could indeed be ignorant of it. You may consult at your leisure



leisure the 43d. and 44th. *Opinions* there mentioned, and consider the meaning of this *Doctrine* contained in them. 'That it is only a Venial Sin in any to lessen the great Authority of another which is hurtful to himself, by charging him with some false Crime ———' 'It is probable that he does not sin Mortally who fastens a false Crime upon another that he may defend his own Justice and Honour: and if this be not probable, there is scarce any Opinion probable in Divinity.'

And now, Sir, I am pretty confident that, if not for my sake, yet in duty to his Holiness's Decree you will a little mollify your charge of *Calumny* against me for this assertion; and if you desire any farther conviction, you may please when you write next to the Bishop of Meaux, to engage him to enquire of his new Disciple Father Crasset, whether he never heard of one who for *practising* this *Doctrine* in the very Pulpit, was by Ordinance of the Bishop of Orleans, Sept. 9. 1656. forbid to preach in his *Diocese*, and the People to hear him under the pain of a *Mortal Disobedience*. Really, Sir, when I consider with what assurance you deny a matter so well known to all the World, and compare it with the *Maximes* by which you have proceeded against me in your *Reply*, I cannot but fear that after all your pretences this *Doctrine* may have had some influence upon you: However, seeing it is plain, that you make so little scruple to *practise* it, you should not have been so very positive in denying it.

But this is only a *general presumption*: and I shall be content that it be no farther remember'd against you, than I shall hereafter make it appear your *Actions* do deserve. I must now come more closely to you; and because I would

not

Provincial :  
Letters, L.  
XV.



not trespass too much upon either *yours* or the *Reader's* patience by making any tedious Proof of that which I am confident you know, and the other will soon see, does not need any : I will offer only three or four *Considerations*, out of many that occur to Me, to invalidate your *Authority*.

And here not to mention, 1<sup>st</sup>, That great *Care* you seem *industriously* to have taken that your *Reproaches* might not be lost, (whatever became of your *Arguments*) by summing them up into a *Catalogue* at the beginning of your *Reply*, and afterwards filling all along your *Margin* with the like scandalous *Reflections* : To pass by, 2<sup>ly</sup>. Your nauseous *Repetitions* of the very same *Charges* not only in the *same place*, but almost in the very *same Words*; as if my faults were to increase in Proportion to your *Repetitions* of them : To say nothing, 3<sup>dly</sup>, of those *general Accusations*, you often bring not against my *self* alone, but the rest of my *Brethren* of the *Church of England*, without so much as the least shadow of a *Proof* of them; What less than an unquestionable *Argument* of a *detracting Spirit* can arise.

1<sup>st</sup>. From those obliging *Titles* you every where bestow upon me, even where you have not so much as a pretence for it; and that *scandalous Idea* you would from thence give your *Reader* of Me.

Shall I gratify your Ear with a Repetition of some few of them : Hear then those *Strains* of *Rhetorick* you so delight in. " *A Doctor of the Populace* : p. 31. *A pretended 'Son of Peace*, p. 76. *A pretended 'Lover of Peace and Unity, but indeed a Multiplier of 'Accusations to hinder such good Effects*, p. 60. *One that 'courts the Applause of the Vulgar*, p. 25. and has learnt a *Machiavilian Trick to keep them from seeing what* is



'is as clear as the Sun, by casting a thick mist of  
 'Calumnies before their Eyes, p. 36. 'One who is  
 'willing to let Himself be perswaded of any thing  
 'that but renders the *Papists* odious, p. 28. That has  
 'a willingness to shew at least some kind of *Oppo-*  
 'sition to every thing that is said, p. 61. *Rash and Bold*  
 'in his *Assertions*, p. 64. Far from agreeing to any  
 'thing that has once been esteemed a *Difficulty*,  
 'p. 81. Having no intention to contribute any thing to  
 'the *Healing* of the Church in any *Punctilio*, ib.  
 'Whose whole business is nothing but *Shifts*, p. 82.  
 'One that is loth to trouble himself with such di-  
 'stinctions as make for *Peace*, p. 126. That is Consci-  
 'ous to himself that He cannot defend his Cause, and  
 'yet has not SINCERITY enough to REPENT, p. 155.  
 'One that says such things as would he speak his  
 'CONSCIENCE he KNOWS not to be True, p. 21.  
 'One that is WILFUL in his MISTAKES, and KNOWS  
 'them well enough if he would be but so ingenuous as  
 'to acknowledge it, p. 22. In short, One that do's not believe  
 'himself what He writes, though He is willing that  
 'Others should believe him, p. 54, 55. I pass by your  
 more common Appellations; of *Falsifier*; *Caviller*;  
*Unchristian* and *Unscholar-like Calumniator*; *Perverter*  
 of the Churches Sense; *Wilfully blind*; *Wilful pre-*  
*varicator*; *Wilful mistaker* of your *Doctrine*; *Un sincere*,  
 &c. All which you either in express terms call me,  
 or at least plainly insinuate me to be; and of which  
 we must discourse a little by and by. For indeed I  
 think what I have already mentioned may be suffici-  
 ent to satisfy any sober Man how well versed you are  
 in the *Controversial Dialect* of your Party: And whether  
 you were not exceedingly desirous that something  
 should stick, when you took all this pains, \*in your \* Rep'y, p. 4.  
 own Phrase, to Cast so much Dirt upon Me.



2dly, Nor do's it less betray the true Nature of your Spirit to consider what *pittiful, light* Occasions you lay hold on, to run out into the most terrible Out-cries against Me.

Expos. Sect.  
VIII. p. 14.

Thus in the Article of *Satisfactions*, the Bishop of Meaux distinguishes between two sorts of Remission of sins; the One, wherein God intirely forgives us, without reserving any punishment; the Other a *partial Remission Only*, wherein He changes a greater Punishment into a *Less*, that is, an *Eternal pain* into a *Temporal*. 'This first manner, says the Bishop, being more compleat, and more conformable to his GOODNESS, he makes use of it immediately in Baptism: but WE SUPPOSE He makes use of the second in the Pardon he grants to those that fall after Baptism.

Reply, p. 54.

In my *Exposition*, I tell him, 'That this is a very great Doctrine, and ought to be tender'd to us with some better Argument, than a bare, WE SUPPOSE.

Upon this you make a *Tragical Out-cry* against me for an *incorrigible* FALSIFIER, that though you had before told me of my prevaricating, yet I still take no Notice of it; for that the Bishop of Meaux says no such thing. What not as WE SUPPOSE? No; But what then do's He say; Consider, Reader, the FALSIFICATION; and be astonished at His Cavil; He says only, WE BELIEVE. And now let any One from henceforth trust me that can: that am so plainly caught in so important a Cheat.

But pray, Sir, bating that it serves to fill up your Catalogue and Margin with a *hard word* against me; what is the great difference now between saying WE SUPPOSE that God does not remit the whole punishment, and WE BELIEVE that he does not. You tell us 'this latter phrase was conformable to his design of an Exposition, not a Proof.



'Proof. And is not, WE SUPPOSE, as *conformable* to the design of an Exposition, and as little fit for a *proof*, as WE BELIEVE? Really, Sir, I am persuaded the Reader will think that had you marked this *observation* with a CAVIL in your Margin, you would have expressed your self more *properly*, than by putting a FALSIFICATION to it. And yet, though it be hardly worth the while, I will tell you what I presume might be the occasion of this little difference; for really I am not yet convinced that it deserves to be called a *mistake*.

In my Edition of Monsieur de Meaux's Exposition, which I have so often had occasion to speak of, the word is neither exactly as you, or I, render it; but another to the same sense, WE ESTEEM. Now this being no very proper *English phrase*, and having not yet set Eyes on your Translation, when I wrote my Exposition, I chose rather the word WE SUPPOSE, as bearing the *same sense*, and being on this Occasion more generally used amongst us. This, Sir, I believe was the grounds of our difference; and one that had not a huge mind to find faults, would have been ashamed to inscribe so great a Crime as FALSIFICATION, to a *trifle* that all Men of sense will despise, and that I ought to Apologize but only for taking notice of. Though yet perhaps I have taken the only way to make it considerable, by observing from it, what Spirit and Disposition you are of.

Another opportunity of clamor that you lay hold on is this; and for meaness Cousin German to the foregoing. In the point of the Mass, the Bishop of Meaux willing to take off the Argument which the Epistle to the Hebrews raises against it; observes that the Apostle concludes, That we ought not only to offer up no more



'*Vittims* after *Jesus Christ*, but that *Jesus Christ* himself ought to be but *once offered up to Death* for us.

Pag. 67. Art.  
xxi.

In my *Exposition* I thus quote him: '*Monsieur de Meaux* observes, that the *Author* of this *Epistle* concludes, That there ought not only no *other victim* to be offered for *sin* after that of *Christ*, but that even *Christ himself* ought not to be any more offered. Now the reason which the *Apostle* gives is this, *Because that otherwise* (says he) *Christ must often have suffered*, *Hebr. IX. 25*. Plainly implying that there can be *no TRUE OFFERING* without *SUFFERING*; so that in the *Mass* then, either *Christ* must *SUFFER*, which *Monsieur de Meaux* denys, or he is not *OFFER'D*, which we affirm.

But where now is the *FALSIFICATION*; 'why I *make advantage*, you say, of the *Bishop's* words by '*an imperfect Quotation*; For had I added but the *next words*, that would have solved the difficulty. The next words you mean are these; '*That Christ ought to be but once OFFER'D UP TO DEATH FOR US*. The difficulty was this; *Christ* can be but *ONCE OFFER'D*, because he can no more *SUFFER*: *Monsieur de Meaux* confesses that *Christ* can no more *SUFFER*; (which I think is the meaning of his words, that *he can be but once offered up TO DEATH FOR US*;) therefore he ought to confess, that he can be no more *OFFER'D*. Good *Sir*, enlighten us a little in this matter: for I assure you By *OFFERING* I meant *OFFERING TO DEATH*, the only kind of *offering* that I know of a *true* and *proper Sacrifice*; and the interposing of those words are so far from *clearing the difficulty*, as you pretend, that without either them, or some other equivalent to them, my *Argument* is utterly lost. And now,



now, let the *Reader* judge, whether that Man be not fond of *Calumniating* his *Adversary*, that can have the face to call this A FALSIFICATION.

And hitherto I have offered some *presumptions* to shew with what *Spirit* you write against us: I will now come to such proofs as shall put it beyond all doubt; and shew you to be, what I am sure ought to lessen your *Credit* against us, a most false and unjust *Accuser* of your *Brethren*. For,

3dly. What else can be said of those *Charges* you bring against me, of such *Crimes* as without some Divine revelation you can never be sure of. And though I think *Enthusiasm* no more than *Miracles* is not yet ceased in your *Church*, yet you tell me that you do not your self pretend to be inspired, and I do not hear that you have at this time any *Hypochondriack Lady* amongst you, to deliver *Oracles* to you upon these Occasions.

Reply, Pref.  
p. 24.

You reflect upon Me as one, 'who am conscious that I cannot defend my Cause, yet have not the sincerity to REPENT: That I speak such things, as would I deliver my Conscience. I KNOW to be FALSE: that I am willful in my mistakes, and do not my self believe what I write, though I am willing that others should. Thus you charge me with a sin somewhat like the sin against the *Holy Ghost*; that knowing the way of Truth, I not only refuse to embrace it my self, but (as you sometimes insinuate too) keep as many others as I can out of it.

But this, Sir, I take it, is to *divine*, not to *reason*; should I tell you in return, that I have some cause to believe, that if you do indeed credit your own *Calumnies*, it is because you measure my *insincerity* by the *sense* you have of your own *Hypocrisie*, I should

not



not perhaps be altogether out in my *conjecture*. But, Sir, I shall leave you rather to the *Judgment* of God, to whom alone these *secrets* are known: And to return to my own *Defence*; Tell me I beseech you, Sir, (if you can) what occasion my *Life* and *Manners* have given you for such *reflections*? Are my *interests* in the *Church* of *England* so great, or my *expectations* otherwise so low in the *World*; as to prompt me to such *Villany*? Is *Conversion* so certain a way to ruine, that a Man should rather *damn* himself for ever, than follow the *Dictates* of his *Conscience*, at this time of day, especially, to embrace your *Religion*?

It is well known to several of your own *Church* (and whose *Civilities* to me I shall always most *thankfully* acknowledge;) with what readiness I have at all times pursued the *means* of *Instruction*. Let them tell you, Sir, if ever they found me inclined to such *Perverseness* or *Hypocrisie*, as you here most *unchristianly* suggest against me. They know my *Conduct* whilst I was amongst them; and from what some of them very honourably have done, I ought not to doubt but that the rest will at any time *justify* Me against such *scandalous insinuations*. So free I was in my *enquiries*, so desirous of understanding both your *Religion* and your *Reasons* to the bottom; that many of your *Church* were inclined to think, what I hear others did not *tick* confidently to report, That I designed to come over to you. And though after a most impartial *examination* of your *Arguments* I remained more convinced than ever, both of the *purity* of my own; and of the *dangerous corruptions* of your *Church*; yet I assure you, Sir, I am the same *indifferent person* I ever was. Not willing indeed to be *deluded* with *Sophistry*, nor to follow every *Guide* that will without any reason *pretend* to lead me;

but



but most willing to yield to Truth wherever I find it. And however you may uncharitably represent me to the World; yet I faithfully promise you that if even in this reproachful Book of yours, there should be any thing to convince me that I have been mistaken, I will not fail ingenuously to acknowledge it; and where I am not convinced, you may suddenly expect to receive my reasons of it.

There is now but one thing more remaining to make a Demonstrative proof of a calumniating Spirit, and Design in you; and that is,

Lastly; To shew, that you accuse me not only of such things as you can never be sure are True; but of such as you know to be evidently false; nay of such as I have shewn you already to be so, and that so clearly, that you have nothing to return to it, and yet still you persist in your Calumny against Me.

This I think is the last degree of proof; and I shall leave it to your self to judge whether I do not make it good against you.

In the Article of *Extreme Unction*, I expounded those words of St. James, c. v. 14, 15. Of the *Miraculous Cures* which were in those days common in the Church; and added in confirmation of it 'That Card. Cajetane

*himself freely confess'd they could belong to no other.* — Expos. c. E. p. 44. Art.

'To this you reply in your *Vindication*, that *Had I said* XIII.

'that Card. Cajetane thought it could not be proved nei- Vindic. p. 70.

'ther from the Words, nor from the effect, that the

'Words of St. James speak of the Sacramental Unction

'of Extreme Unction, but rather of that Unction which

'our Lord Jesus instituted in the Gospel to be exercised by

'his Disciples upon the sick; I had been a faithful Quoter

'of his sense; But to say that he freely confesses it can be-  
'long to no other, is to impose upon my Readers.

In



In my *Defence* I shew the Vanity of this *Ca- vil*: That seeing there were but two *interpretations* proposed of these Words, either to refer them to *Ex- tremie Unction*, or to *Miraculous Cures*, for the Car- dinal utterly to exclude the *former*, and apply them to the *latter*, was certainly in effect (for I pretended not to give his words) to confess that they *could belong to no Other*.

Instead of answering this, you again charge me both in your *Catalogue* and in your *Margin* with FALSIFI- CATION as to this Point. 'I told Him, say you, that 'Cardinal Cajetane *did not positively say as He affirmed* 'He did: And then presently, as if your *Conscience* had given your *Reflection* the *Lie*; you go on, 'But what 'if He Had? Why truly, Sir, then any one may see that it was not any concern for *Truth*, but a meer de- sire to *defame* Me, that here inspired you to lay so great a *Crime* to my Charge; and your own *Conscience* at the same time seems to have told you, that you did not your self believe me to be guilty of it.

## S. II.

AND thus have I shewn from the very Na- ture of your *Reply*, with what *Design* it is that you write against Us. I might now go on to con- sider your *Arguments*, without troubling my self to re- turn any more particular Answer to your *Reproaches*. But it is fit the World should be fully satisfied of your *Character*: and indeed the *Reasonings* of your *Reply* are not so dangerous, but that we may venture to let them lie, whilst we go on to consider your *Re- vilings*.



I shall need no other *Apology* for this undertaking than what your self have already made for Me. It is I confess an ungrateful employment to expose the Vices even of an Enemy. But where a *publick Challenge* is made, and the greatest of *Crimes* charged upon those who abhor such *Villainies*: In your own Words, "Where so great a concern as the Reputation of an Innocent Church is join'd with the single Honour of such an Adversary as you are; I think I may be excused if I let the Dirt fall where it ought, when by wiping it off from the One, it must necessarily stick upon the Other."

Reply, p. 4.

Your *Reflections* are of two kinds: Either such as strike at the *Generality* of our Church; or such as concern my self only, I shall take a *View* of both in their Order. And,

Ist. Your *Reflections* on the *Generality* of the Church of England,

Are such as these. "That they are Men whose Interest and Malice prompt them to defame you. I. VI. Who, whenever any Argument pinches them, fall to reviling; and make it their business to Misrepresent your Doctrines; to Calumniate your Practices, and to Ridicule your Ceremonies. V. From whom nothing is to be expected but Clamour, Insincerity, and Misrepresentation. XII. Who seem to have no other End in all their Controversial Books or Sermons, but to cry down Popery at any rate, lest they should suffer prejudice by its increase. XXIII. Who keep their People in Ignorance, and pretending to be their Guides, shew themselves by their Writing to be Blind, or which is worse, Malicious. XXV. Men, who from their

Reply,  
Preface.

N



Reply.

" their very Pulpits second the Common cry. XIII. Least  
 " people should open their Eyes, and see the Truth; and so  
 " whilst they pretend to be Lovers of Peace and Unity,  
 " yet resolve to multiply Accusations to hinder such good  
 " Effects, p. 60. Men who cannot endure that any of  
 " their Party should seem to Close with Rome, as those  
 " who live by breaking the Churches peace, 80. Men  
 " who have been estranged from Devotion, 37. And  
 " are so far byass'd, many of them, in their Affections to  
 " their Party, that they will scarce allow themselves their  
 " Common Senses in the Examen of things, but pass  
 " their Votes against any thing that leads towards Popery,  
 " tho against JUSTICE EQUITY, and CONSCIENCE,  
 " 115. 155. Factions Spirits, who have animated the  
 " Pulpits Zeal, to hinder the Parliament from going on  
 " to testifie its Loyalty as it had begun, by throwing Fears  
 " and Jealousies into the Minds of those who were bigot-  
 " ted in their Religion. XI. Men, in short, who man-  
 " age things upon POLITICK MOTIVES to gratifie  
 " SOME PERSONS at this Juncture, least there should  
 " appear a possibility of Union with the Church of Rome.  
 " 46. Who have something more in the bottom, than what  
 " appears at first sight, in being thus Zealous against  
 " Popery. As Q. Elizabeth had, who being Conscious of  
 " Her Mother's Marriage, and Her own Birth, run out  
 " against the Pope, to secure her TITLE to the CROWN  
 " OF ENGLAND; not foreseeing the ILL CONSE-  
 " QUENCES that WILL FOLLOW in the NATION,  
 " 5. By keeping open our bleeding Divisions to the  
 " RUINE both of CHURCH and STATE, 123.

Reply, p. 28.

This, Sir, is your Charge; and such as either They or  
 You must resolve to sink under the burden of it. The  
 truth is, I cannot but wonder, that a Person who so  
 gravely exhorts others, " To consider what rash Judg-  
 ment



"ment is, and what Punishment God has reserved for those  
"that are guilty of it, should be able to speak of so excellent a Body of Men, in so infamous a manner. For certainly greater Crimes than these can hardly be imputed to the Devil himself; and I am verily perswaded that in all this Scandalous Catalogue there is not one single Allegation either in its self true; or which (now, Sir, that you are hereby publickly Challenged to it) you shall ever be able to make good against us. But I must be more particular. And,

1st. The first Charge against us is, "That whenever  
"your Arguments pinch us, we fall to Revilings, and  
"make it our business to Blacken and Calumniate you; to  
"Misrepresent your Doctrines, and to Ridicule your  
"Ceremonies.

I will not here in return to this Clamour, desire the World to consider how unfit a Preacher you are of Honesty and Civility, who have shewn your self in this Reply to have observed but very little any Measures of either. I will rather intreat you to reflect, how unfortunately this Charge has been managed by the first Undertaker of it; who having advanced such a Charge against us in 37 Particulars, and being fully answer'd to every one, never durst vindicate his Calumny against the first Attack, tho' the Challenge still lies against him to do it. And methinks whilst those large Defences remain yet without a Vindication it is a great Assurance and Indiscretion too in you, by reviving the Calumny, to put the World in Mind where it has been shewn to lie. I know not what Opinions you may have of your Church and of your Arguments. But we have always found so much to censure in the One, and so little to press us in the Others, that we have never had the least Temptation to run to such Shifts, as you here accuse

The Misrepresenter.

See below.  
Close.



tis. of. But what can be done, when Men *dissemble* their *Doctrines*, *misrepresent* their *Practices*, and *outface* the plainest *Matters of Fact*; and then cry out nothing but *Calumny* and *Falsification*, if any one goes about to discover their *Hypocrisie*. But,

Illy. your next charge is yet more grievous; "You tax us with Malice and Interest to defame you; and say, That by the Methods by which we carry on Disputes, we give you cause to think, that we have no other end in all our Controversial Books or Sermons but to cry down Popery at any rate, LEAST WE SHOULD SUFFER PREJUDICE BY ITS INCREASE."

That is, in other Words, that those of the Church of England, who oppose your *Designs*, are all of them a pack of *Atheists* and *Hypocrites*; who value nothing but their *Temporal Interests*; and therefore seem resolved at any rate to run down Popery, lest they should suffer prejudice by its increase. A Character so Vile and Scandalous; so void of all appearance of Truth as well as of Modesty, as sufficiently shews what manner of Spirit it was that assisted you in the Writing it. And whosoever he be to whom it belongs; *Tros Rutulusve fuat*; Let him be *Anathema*.

But I reply to this Calumny: 1. That this is a charge which you can no otherwise pretend to make good than by our outward *Actions*; for I am confident you never received any assurances of this kind in *Confession* from us. Now then, tell me, I beseech you; or rather, Sir, tell the World, before which you have traduced us, from which of our *Actions* is it that you presume to pass so uncharitable a Censure against us? Are our *Lives* so scandalous, or our *Writings* so destitute of all sense of Religion, as to speak us to be govern'd only by Malice and Interest?



rest? Do we no longer *preach* up the Doctrines of *Piety* in our *Sermons*; nor profess in our *Assemblies* the belief of a *future Judgment*, and an *Eternal State of Life or Death* after this? Either make good this *Charge* against us, or resolve to fall under the weight of that *Infamy* you thought to have cast upon us. And remember what you tell Me (and what I know not any one in the World on whom I can more properly bestow it than your self) of a certain *necessary Duty both to God and Men*; viz. "of making a *publick Acknowledgment of those Calumnies you have thrown upon us, and without which, according to your own Sentence, you cannot expect your Sin should be forgiven you.* But,

Reply, p. 172.

2dly, You affirm that 'tis out of *Malice and Interest* that we oppose you. As to the former of these, I confess indeed your *Principles* and your *Actions* too, against those you call *Hereticks*, are such, as might almost tempt a *Good Man* to *Malice* against you. But, Sir, those *Principles* and those *Practices* are so contrary to *Christianity* too, that no man need be acted by *Malice*, whilst 'tis so much his *Duty* to *Oppose* you. You may call our *firminess*, (as you do our *Religion*) what you please: 'Tis easie to give *ill Names* to the *best Things*. But whilst our *Arguments* stand good against you, no Man can, without great *Uncharitableness*, say, That 'tis out of *Malice* that we *Oppose* you; seeing those shew, that 'tis a well-grounded *Zeal* for the *Truth and Purity* of the *Gospel*, that moves us against such *Corrupters* of it as you are, and which shall, I trust, make us *steady* even to the *death* against you.

For the other part of your *Charge, Interest*: Were a *Christian* capable of being led by so base a *Motive*, yet how comes *this* to inspire us against you? 1st. Is there

there



there so much less of *Interest* to be carried on in the *Church of Rome* than in the *Church of England*? Have not the *Clergy* on your side as great a Command over the *Consciences* and over the *Purses* too of their Flock, as on Ours? Where would our *Interests* suffer by preaching up the *Golden Doctrines* of *Satisfactions*, *Purgatory*, *Indulgences*, *Masses*, and *Prayers* for the *Dead*; of the necessity of *Auricular Confession*, and of the *Priests Power* to forgive *Sins*? Certainly, Sir, you forgot your self when you imputed our *Firmness* to this *Motive*. It has indeed been an *Objection* against you, that in most of those *Points* wherein you differ from us, you have *Secular Interests* to serve by them: But I never yet heard that the *Divines* of the *Church of England* had any such *Interest* to oppose these *Corruptions*.

2. Again; Those who have been so *Honest*, (in your Opinion at least) as to lay aside their *Malice* and follow a *Good Conscience* in embracing of your *Religion*, have their *Temporal Interests* sustain'd any *Loss* by it? Much more would All those who now *write* or *speak* against you, come over to you, wherein I pray would their *Worldly Concerns* lose by their so doing?

3. But it may be we *gain* something by being firm to our *Principles*: As to the *Other World* no doubt we do; but will you say, Sir, that they who are the most *stedfast* against *Popery*, do take the readiest Course to advance their *Fortunes* by it in *this*? In short, Were we so *wicked* as to be govern'd by so mean a *Consideration*, I do assure you we are not so *blind* as not to see whether *Interest* would lead us. And I shall leave it to the *World* to judge, whether it has not pleased *God* here to direct your *Malice* to your own *Confusion*, in chusing out such a *Topick* as this, whereby to *Calumniate* our *Stedfastness*. But,

3dly, There



3dly. There is yet a third thing which you insinuate as another means, we use to keep our Party firm against you, and that is Ignorance. "You desire them to read your Book, that they may see how much they have been kept in Ignorance by Us: Pref. you mean, I suppose, as to the Points wherein we differ from you, and which are many of them very Considerable. Now were this indeed so, yet methinks it is not very decent for a Guide of the Church of Rome to complain of it. The truth is, we do give our People all the Instruction that we can: We put the Holy Scriptures into their Hands in their own Tongue; we exhort them to read them; and we know who they are, that not only do not do this, but blame us for doing it. We instruct them with all diligence, by Writing, Preaching, Catechizing, &c. And as ignorant as they are, yet we find them (and so do you too) too wise to be deluded by such Seducers as would fain draw them away from us. There is no one so Ignorant, but what can at least give you an Orthodox Summary of his Belief; can say Amen, with understanding, to the Publick Service; and in short, can tell you, Sir, that which all your Learning; or, because that is not much, I may add, and all the Learning of your Church will never be able to answer; "That God spake these Words and said 1. Thou shalt have none OTHER GODS but Me, "2. Thou shalt not make to thyself any GRAVEN IMAGE "nor the LIKENESS of any thing in Heaven above, "or in the Earth beneath, or in the Water under the "Earth; Thou shalt not BOW DOWN to them nor "WORSHIP them.

As for those rare Mysteries of Ave Maria's and Pa-  
ter Noster's; of the extraordinary Virtues of Holy  
Water, and Agnus dei's; of St. Francis's Girdle, St. Do-  
minick's

Reply, Pref.



Reply, p. 66. *minick's Beads, and Simon Stock's Scapulary; Of the great significance of Oil and Balsam, of White Fillets and Boxes on the Ear; of Ashes and Incense; of lighted Tapers, and naked Images; of the several ways of lifting up Hands, and Crossing and Knocking Breasts; of standing, bowing, creeping, &c. in these I confess our people have (for us) been kept in Ignorance; and I hope they will never have Occasion of being instructed in them. But for any Ignorance of any thing that is worth their knowledge even in your Religion, (which I suppose you here especially aim at) for any designed Concealment of your true Doctrine from them; much more for any thing generally necessary, or but profitable to their Salvation, we must beg leave to justify our selves in the Words of St. Paul, "That we have not shunn'd to declare unto them all the Counsel of God."*

A<sup>d</sup>. 20. 20,  
27.

Reply, p. 37. III. Your next Charge is, "That we have been estranged from Devotion. And indeed, what wonder is it, if Men, who, as you say, are acted only by the influences of Malice and Interest, are not much acquainted with the Ardours of Devotion? But, Sir, setting Calumny apart, Whence is it that you derive this Charge against us? Have we no Service of God in our Churches? Or is our Liturgy so unapt to excite Devotion in these who duly attend upon its Offices? Have you never, Sir, your self heard us recommend with all Earnestness, the practice of this Piety to our Congregations? Should we put our Prayers into an unknown Tongue, that if not the Zeal, yet at least the Wonder and Astonishment of the People might be increased? Instead of reading our Service



*Service aloud*, would you have us turn our backs to the Assembly, and whisper they know not what between our Hands into a Corner, that no body may hear us? Or what is it, Sir, that we must do to satisfy you, that we are not utterly estranged from Devotion? In short, all the pretence I find you have for this Charge, is, 'That we think many of your Ceremonies uncouth; and you tell us it is because we are unacquainted with Devotion: But we will take your own words, for indeed they are very extraordinary, and 'tis pity they should be lost, The case you say is this, 'As the Church of England in general for Gravity and Reverend Behaviour exceeds the Conventicles, or other Reformed Churches; so the Cathedrals of the Church, we confess, are more solemn than the Country Churches; the Catholicks, as 'tis fit, far beyond the English Cathedrals; and what is the issue? The Churches of England are censured as superstitious by the Kirkmen and Conventicles; the Cathedrals are censured as such by the Parish Churches; and the Catholick is censured also by the Reformed Cathedral: Still the more solemn and devout Church is censured by the less.

Reply, p. 37.

Ib. 38.

So that here now is a Religious War; and the Conventicles, the Parish Churches, the Cathedrals, and the Mass-Houses are in their respective Synods assembled to Damn and Anathematize one another; and you as a Catholick Moderator thus decide the Controversie: There is a little Devotion (and but very little) in the Conventicles; there is somewhat more in the Parish Churches; there is a pretty deal more in the Cathedrals; only in the Mass-House is to be found the perfection of Piety, the ne plus ultra of Devotion upon Earth.

Is not this rare stuff? And will not the world, think you, be strangely edified at so demonstrative a proof that we are (God be thanked not totally, but yet, especially



cially when we go to our *Parish Churches*, very much) *estranged from Devotion*?

But pray, Sir, where is the necessity, that because we have not so much *Ceremony* as you, we must be further *estranged from Devotion* too? If you will allow our *Saviour* and his *Apostles*; if you will grant that the *Primitive Christians* were devout without all this *Ceremony*, why may not we be so too? And if we may, how will you justify your self from being grossly *uncharitable* in thus insinuating upon so slender a ground, that we are not? We want nothing that may serve for *Decency* and *Order* in *Gods Service*; the *Ceremonies* we have cast off are only those useles ones, of whose burden, *St. Austin* even in his time complain'd, who was yet I hope no *stranger to Devotion*.

Miffale Rom.

To go no further than those *Ceremonies* upon which you thus traduce us. In your *Good Friday Service*, 'The Priest takes a *Cross*, and standing on one side of the *Altar* 'uncovers a little of it from the top, and then sings, Behold 'the Wood of the *Cross*, the people answering, Come, let 'us Adore, and at the same time falling down upon their 'faces; then he goes to the other side of the *Altar*, and 'uncovers the right arm of it, and sings; whilst the people 'answer and fall down, as before; then he comes to the middle of the *Altar*, and quite uncovers it, and so they all fall 'down and sing as before; then he sets it up on a place before the *Altar*, and pulls off his *Shoes*; and comes up to 'Adore the *Cross*, bending his *Knee* three times before he 'kisses it; after this the rest of the *Priests*, and the *People* 'two and two do the like.

This is the manner of that *Service*; and to say the truth, it does seem to us very uncouth, and to have but little of the true Spirit of *Devotion* in it; but however, let us for one moment suppose it to be a reasonable *Service*;



*vice* ; pray, Sir, why might not there have been as much *Piety*, tho there had been less *Ceremony* ? For instance ; What if the *Priest* had *uncovered the Cross all at once* ? What if he had stood all the while in the *same place*, and not uncovered *one part at one end* of the *Altar*, a *second* at the *other*, the *rest* in the *middle* ? Might not the people have had the same *zeal* by beholding the *Cross*, to adore him that suffered upon it ? Suppose the *Priest* and the *Congregation* had gone with their *Shoes on* to the place where the *Cross* stood ( as I believe verily they might have done, for all *Gods command to Moses to put his Shoes from off his feet, because the place on which he stood, was by Gods Presence made Holy Ground* ). Nay, what if instead of *bending their Knees three times* before they *kiss'd* it, they had done it but *once*, or *not at all* ? I confess in this case a great deal of the state of the business had been lost, and the *people* would not have been half so agreeably *entertained* ; but I cannot see why they might not have had the same *true, inward Devotion* towards our Saviour for all any such defect.

Reply, p. 37.

To conclude this : If you can prove that we have no regard to *Decency* or *Order* in *Gods Service* ; if you can shew that we despise *Prayer*, or neglect to exhort our People to the practice of it ; if we do, like you, amuse them only with *noise* and *shew*, instead of a *reasonable, intelligible Service* ; sometimes *whisper* the *Prayers*, that they cannot always speak them in such a *language* that the *ignorant* among you do not know how to improve their zeal by them ; then on *Gods name* continue to revile us ; but if you cannot say we do any thing of this kind, I must then plainly tell you that you have most *unchristianly judged* us ; and I beseech you, as ever you would free your self from being thought a *Calumniator*, give us but any one Argument that an honest man shall not



blush to read, to prove us, as you say, *estranged from Devotion.*

IV. And hitherto you have aimed especially at the Clergy of the *Church of England*; your next *Reflection* is upon the *Laity*; and indeed it was but fit that having set forth the *Guides* as men of no *Religion*, you should represent the Flock to have neither *Justice, Equity, nor Conscience.* But we will take it in your \* own words.

You tell us then of some among us, '*That are so biassed in their Affections to our Party, that they will scarce allow themselves their common Senses in the Examen, but pass their Votes against any thing that tends towards Popery, tho against JUSTICE, EQUITY, and CONSCIENCE.*

This, Sir, is another of those severe *Reproaches*, which without the least shadow of a *Proof* you cast on many of our *Church*; and for which, till you shall think fit by some very good Arguments to clear your self, I must again beg leave to esteem you a *Calumniator.*

In the mean time, till you shall think fit to remove that *Reproach*, you may please to know, that men so prejudiced and obstinate, as you speak of, whatever they may pretend, yet really are none of our Disciples: We direct all men, as you very well know, to use both their Senses and their Reason in examining their Religion: And you can sometimes alter your note, and inveigh against us for our so doing. And we should be heartily sorry that any of our friends should be so nigh to a *perversion*, as to have abandon'd the use of any of these faculties.

They pass their votes, you say, '*against any thing that tends towards Popery, tho against JUSTICE, EQUITY, and CONSCIENCE.* This I am sure they never learnt of us. We have always directed Men to act according to *Justice, Equity and Conscience*: and not  
to



to be afraid of any thing that is good, because a *Papist* does it. Indeed, *Sir*, I have heard of some who when they receive a *Profelyte* into their *Church*, make him swear, 'That he will never by ANY PERSWASIONS, or by ANY OTHER MEANS be drawn off from it : And if by ANY OCCASION or ARGUMENT he shall fall away, he wishes that incurring the Guilt of his Perjury, he may be found obliged to ETERNAL PUNISHMENT: And this we have always blamed in them as most Unwarrantable and Unchristian. But the Truth is, you have here, as in most of your other Reflections, taken up our Objections against you ; and what we with Truth lay to your Charge, you most detractingly, because most falsely, return upon us. But,

Pontific. Ord.  
reconc. Harer.  
vel Schismat.  
p. 2co. Et.  
Venet. Ann.  
1551.

V. You have yet more to accuse us of. You tell us *of certain factious spirits that have animated the Pulpits Zeal, to throw fears and jealousies into the minds of those who were bigotted in their Religion, to the hindring of the Parliament from proceeding in its Loyalty as it had begun.* Reply, Pref.

I do not very well understand, what liberty this is you take to censure the Loyalty of so Great a Body as the Lords Spiritual and Temporal, and the Members of the Honourable House of Commons amount to : But sure I am, it is not such a Pen as yours that can blast their Reputation. As for the factious spirits that animated the Pulpits Zeal, when you dare speak openly what you mean by it, you may be sure of an Answer either from Them or Me. In the mean time, God be thanked the Pulpits Zeal has ever been employed to keep up in the Subjects that Duty which by Gods command they owe to their Prince ; and nothing is at this day, next to our Zeal for our Religion, more our desire and our endeavour, than to make men Loyal to their Sovereign. Our Pulpits still speak the same



same principles of *Subjection* they ever did. We are neither ashamed of the *Doctrine of Passive Obedience*, nor afraid of its *Practise*; tho some of your Acquaintance have endeavoured to laugh both that and us out of Countenance for its sake. Our *Steadiness* to our Religion, shall never make us fail in our *Duty* to our King. In one word, we will both by our *Preaching* and *Actions* make it our business to fulfill that great *Evangelical* precept, *Of rendring unto Cæsar the things that are Cæsars; and unto God the things that are Gods.*

Mat. XXII. 21.

But, Sir, since you mention *fears* and *jealousies*, I will shew you who they are that have alarm'd the Nation with them: For,

Reply, p. 45.

Pag. 5.

Pag. 123.

VI. Thus finally, you reflect upon us, 'That we are men who manage things upon **POLITICK MOTIVES** to gratifie some Persons at this juncture. You insinuate as if there were something more in the bottom of our Opposing you, than what appears at first sight: You tell us a very dangerous Story of Q. Elizabeth, how that doubting the Goodness of HER TITLE to the CROWN OF ENGLAND, Books were filled with revilings against the Church of Rome, the better to secure it. Then you speak again of Designs, and of leading-men; and of ill consequences that will follow in the Nation, to the ruin both of Church and State, if we keep open these Divisions.

I would willingly believe that you had no other meaning in all this, but only to insinuate once more to the World that we are a sort of Mercenary Creatures that have indeed no Religion, but are acted only by Politick Motives, to gratifie I know not whom at this juncture. And that the Hints that follow, 'Of something more being in the bottom than at first sight appears; of Q. Elizabeth's Title to the Crown; Of designs, and leading Men; Of ill consequences



quences to the Nation, &c. are but words put together, without any other intention than to render your little *Reflection* the more considerable. But, Sir, all Men do not make so favourable a construction; they think there is somewhat alluded to in that *History*, which if you dare justify, we need not be ashamed of giving you an *Answer*. They desire you to speak out, How you apply all these things: Whether there be any body now living to answer to *Queen Elizabeth*; Whether those words of her, 'Mothers Marriage, and Her own Birth, making her Title doubtful to the Crown of England, have any signification; How our zeal against *Popery* is to bring such ill consequences upon the Nation; and whether here you threaten or prognosticate only these things to us; and who gave you authority to do either? When you shall have explain'd your self as to all these Particulars, you may then expect a further *Answer*: In the mean time give me leave to tell you, that whether you have any meaning in it or no, the very mention of these things is dishonest; and may raise such fears and jealousies in the people, as all our zeal for peace shall not be able to allay: And I know not well what I ought to think of those Men who at the same time that his *Sacred Majesty* proclaims a publick Peace to his Subjects, whatever their *Perswasions* be; and particularly declares in favour of the Church of England, 'That he will protect and maintain it in the free exercise of our Religion, as by Law establish'd; and in the quiet and full enjoyment of all our Possessions, without any Molestation or Disturbance whatsoever; nevertheless dare threaten us with ruin and destruction.

† You speak of the ILL CONSEQUENCES that will follow in the Nation by our opposing you; p. 3. of Keeping open divisions to the RUIN both of CHURCH and STATE, p. 123. \* Another tells us of His Majesty's Indulgence. † Reply, p. 3. \* New Test of the C. of E. Loyalty, p. 8.

jesties



[Answer to  
the Conferen-  
ces about the  
Eucharist.]

*jesties withdrawing his ROYAL PROTECTION from us.*  
|| A third in plain words declares that the *Church of Rome* will TRIUMPH, when perchance a certain *Divine* of the *Church of England* MAY SMART for having attempted its destruction. These are such insinuations as the *Pulpits* *zeal* would never have presumed to throw into the minds of their *Auditors*; and they certainly deserve to be some other way taken notice of than I am authorized to do it. But 'tis well that having shewn how small your *charity* is to us, you now let us see, that your *Duty* is not much greater to your *Prince*. And before you shall next think fit to charge us with raising of fears and jealousies in Men's minds, I desire you to consider how you will be able to purge your selves, from being by these kind of insinuations, indeed the greatest *Incendiaries*.

And thus have I offer'd what seems to Me to be sufficient to vindicate those of our *Church* from your false and scandalous Aspersions. I shall detain you but a very little while in the other Part: wherein I am

## II. To consider those *Imputations* you have brought against my self in *Particular*.

For indeed it was not for these that I enter'd at all on this ungrateful Employment of laying you open to the World; and if my *Church*, and its more worthy *Members* be but clear of your *censures*, it is no great matter how much such an inconsiderable part of it as I am, suffer by them. Something yet I will add, that I may not seem wanting to my own *Defence*, and give credit to your *Censures*, by neglecting to refute them.

And first, to all the *hard names* you have so liberally bestow'd upon Me, and the Crimes for which you have not offer'd the least shadow of a *proof*; I shall only say,

The



*The Lord forgive you. Call me, if you please, a Doctor of See before.*  
*the Populace; tell the World that I court the applause of*  
*the vulgar: That I am but a pretended Son of Peace:*  
*That my business is nothing but shifts: Say that I am*  
*wilfully blind, a wilful prevaricator, a wilful mistaker of*  
*your Doctrine: Call me Un sincere, Caviller, and as ma-*  
*ny other Names of the like kind as I have either now for-*  
*got, or you shall be able hereafter to invent: My An-*  
*swer shall still be the same to them all, Lord lay not this*  
*sin to your charge.*

Secondly, To your several Reflections, whereby you represent me to the World as a Wilful prevaricator in many instances, I have already said that this is what you can never be sure is true, and what I am sure is utterly false: And I do not know by which of my Actions I have ever given you a cause for so unchristian and slanderous an Imputation. Believe me, Sir, it is not a light matter that you here lay to my charge: *'To be conscious to my self that I cannot DEFEND my CAUSE,*  
*'and yet not to have the SINCERITY to REPENT,* must imply a most incorrigible spirit in Me; and if I may guess by your Reply, you have not found my Defence so weak as to justify such an Imputation To mistake is Humane, and I shall be far from pretending an exemption from that to which we are all by Nature subject; but to do it wilfully, and being admonish'd of it, nevertheless still to persevere, and put such things upon the World, as in my conscience I know not to be true: To endeavour to make others believe what I do not believe my self; these are Crimes for which no Apology is to be made, nor therefore ought any one, without very convincing Reasons, to be presumed guilty of them. But to undertake positively to charge another with them, as you have done Me; and upon such slender proofs, and with such repeated asserti-



tions : This, Sir, must proceed from an *uncharitable spirit* ; and will, I am perswaded, much more prejudice you than me, in the opinion of all considering Men. However, as I shall in my *Reflections* upon your *Reply*, particularly answer your pretences (where you have any) for these *Censures* ; so I do now assure you, that whatever *mistakes* you may think you have discover'd either in my *Exposition*, or my *Defence*, they are *sins of Ignorance*, and not *voluntary Errors*, as you most *rashly* pronounce them to be.

*Thirdly*, For those *Reflections* which have no relation to the Cause in Hand, but are drawn in meerly to *defame* Me without the least provocation; tho' I might pass them by as foreign to my present design, yet I will stop so long as to give some Answer to them. Two of these especially there are ; and of neither of which (excuse me, Sir, this little vanity which your *Reflections* force me to) I think I need to be ashamed. The

Reply, p. 20.  
Ibid. 21.

Pag. 56.

1. Concerns my *Preaching* ; in which not only I myself, but all those whom you call by way of *scoff*, (and with more disrespect than so *Honourable* an *Assembly* deserves) my LEARNED AUDITORY are involved together with Me. You say that you hear, and in that you speak properly, (for I'm told that you your self have vouchsafed sometimes to make up a Part of my then, I hope, truly LEARNED AUDITORY,) that I tell my *Congregation*, that you ' give *Divine Worship* to *Saints* ; that I *speak many things ad faciendum Populum*, and my LEARNED AUDITORS admire my *Learning*, and applaud my *Eloquence*. Other *Reflections* of this kind you have, and to which I shall only say, That I have never delivered any thing on those *Occasions*, but what I have firmly believed to be the *Truth* ; and which, had I not been so perswaded, I should never have durst to utter in that *Holy place*. And if this be all the effect of those *Critical Sunday-*



*day-nights Conferences*, in which (if I am rightly informed) my *Sermons* have sometimes been put upon the rack by you; I may now conclude that I have not much transgress'd, in those few things I have therein spoken against you.

2. The other thing for which you sometimes reflect upon Me, is *Popularity*. You call me a *Doctor* of the *Populacy*, p. 31. you tell the World, 'That I court the Applause of the Vulgar, p. 25. And it seems have had the good fortune to obtain it, p. 36. Now this, *Sir*, may be a *fault*, if you can say that I have done any thing that is *ill* for it; or that in any of my *Actions* I have managed my self otherwise than I ought to have done in *consideration* of it. But if it should chance to be only your *Envy* or *Concern* at any thing of a *Reputation* you may think I have got in the World, that prompts you to give it so invidious a *Name*, I must then tell you that whilst I know my *Innocence* of any wicked *designs* in it, or *Endeavours* after it; I shall be no more ashamed of, that I pretend to what you call *Popularity*; and I will endeavour, *Sir*, if I can, to be still more *Popular*; that so I may have the greater *influence* upon mens Minds, to persuade them to their *Duty*, and confirm them in that *steadiness*, from which such *false Teachers* as you are, would endeavour to draw them off. But for the rest, I have neither *Courted* any ones *applause*, nor gone one step out of the way in which my *Duty* and my *Conscience* have led me, to gain an esteem or interest in the World. In this *Method* by *Gods Grace* I shall always walk; and I make no doubt but my *Learned Auditors*, and my *Friends the Vulgar*, will approve my resolutions. And as I have nothing but this *Integrity* whereby to deserve their *Regard*, so whilst I keep firm to it, I shall not fear to lose their *Esteem*. The *approbation* that is founded on any other



bottom often changes: But where *Good men* value, and *Honesty* is the only *Ground* of the *Esteem*, there it is impossible it should ever fail, till either the one or the other fall from their principles.

*Fourthly*, For those *Reflections* which are involved in the *course* of your *Reply*, and cannot well be separated from it, I shall examine them as they lie in their several *places* there, and not follow the *Catalogue* into which you have *collected* them against Me. There I shall shew you, that what you call **CALUMNIES**, are indeed most *undoubted TRUTHS*: The **FALSIFICATIONS** you tax me with, either your *Mistake*, if you indeed thought them so, or your *crime* if you did not. That in my *whole Defence* there is but *one* thing that can any ways be call'd an *Error* in the **TRANSLATION** of all those numerous passages I have brought against you, and that such as no one else would, and you (who are so obnoxious to such mistakes as to commit above a *dozen* in the *Translation* of a short *Letter*) ought certainly the least of any to have *censured*. There you shall see the **UNSINCERITIES** shewn to lie at your own door: The **UNCHARITABLE ACCUSATIONS**, proved to be, if not the *New*, yet the *Old Doctrine* of your *Church*. The **WILFUL MISTAKES**, and **AFFECTED MISAPPLICATIONS** of **EQUIVOCAL WORDS** to be no *Mistakes*, nor *Misapplications* at all: What you call a **FALSE IMPOSITION** in Me, to be indeed a *bold denial* of your own Words: The **AUTHORS** you pretend to be **MISAPPLIED**, if there be any such, (for I have yet found them no where but in your *Catalogue*) speaking properly what they were brought for: And the **PLAIN CONTRADICTIONS** no where to be found but in your own *undistinguishing Brain*. In the mean time I have this only with you to intreat the '*Judicious Reader*,  
' That



'That he will suspend his Judgment till these things are *Reply, Pref. i.*  
'examined, and not take all for Gospel, that is said with  
'Confidence.

There is now only one *Charge* more remaining, and from which I ought, before I proceed farther, to defend my self against your *Reflections*; and that is,

V. Concerning the *Ill Language* you pretend I have used in my *Defence*; a fault which I assure you no man more disapproves, nor is more scrupulously careful to avoid than my self; but then I must confess that perhaps I do not think all to be *Ill Language* that you shall please to call so; for tho I esteem it generally the best to use the *softest Expressions* that may be, yet there is a necessity in some cases of speaking plain, and of calling *evil things* by their *proper names*; and really Sir, when we have to do with such a *Cause* as yours, and such *Vindicators* of it as your self, let us do what we can, we must appear to write a *Satyr*.

You are, for instance, very much offended that I should charge your *Church* with *Idolatry*; that I should represent some of your *Saints* as speaking *Horrid Blasphemies*; that I call *St. Thomas's* *Notions* in defence of *Image-Worship, Reveries*; and the *Addresses* with which you consecrate them, rather *Magical Incantations*, than *Christian Prayers*; These, Sir, are hard words, I do confess; and if I have no *Grounds* for them, *Unjust Reproaches, Calumnies*, or what else you please of the like kind; but yet till you answer my *Reasons*, and convince me of my Error, that these things are indeed not such as I suppose, I cannot imagine how I should change my style; or what other words to find out that might express my *sense*, and yet not offend your *Ears*.

Again,



Again: 'Tis possible, you will hereafter say, that in these very *Reflections* wherein I complain of you for calling us *Falsifiers, Calumniators, Cavillers, Misrepresenters*, and the like, I do yet sometimes my self return the very *same language* upon you; this indeed is true, but then here is the difference, you accuse us of these things *without Reason*, often *without any Occasion*, and therefore do CALUMNIATE, whereas I never (that I know of) return them upon you, till I have first shewn a just *Cause* for the doing it; and tho it be *Calumny* to call an *Honest man*, a *Knave*, or a *dishonest man*, yet I know not what other kind of *Name* we can give to him that is *truly so*.

This, *Sir*, is my *Notion* of these things; and if I am out, I shall be most willing to stand corrected by you; in the mean time let us see whereon it is that you ground this *Charge* against me. Two places there are in which you accuse me of it. The

Reply, Pref.

I. Refers to the *Bishop of Meaux*, whom as you pretend, 'I have endeavoured to expose by my Contemptible *Raillery*. To this I have already replied, That I know not wherein I have been guilty of any thing that looks like *Raillery* in all my treatment of that Bishop, having always been mindful of his *Character* in every thing I have written against him: That I am sorry the necessary *Defence* of *Truth* has forced me to speak what I have done concerning him; and if after all, I should chance in my pursuit of his *Unfinceries*, (let not that word offend you, I have proved before, what I now say, and much more) to have dropt any *Expression* that looks like *Raillery*, as I cannot yet find upon a diligent Examination, that I have done it, so neither will I justify my self in it, whenever you shall be able to prove your *Allegation*: But, *Sir*, this is not the only *Instance* in which you give me occasion



sion to complain ( in a very mild Word ), of your  
Groundless Accusations.

II. The other place in which you charge me with this  
Fault, is more considerable, because there you do ( what  
you have seldom done any where else ) bring some In-  
stances of it ; and out of respect to so extraordinary a  
piece of Justice, I will neither call them by any hard name,  
nor any further insist upon your undue Repetition of them.  
The Expressions you accuse me of are these Three.

I. That I call St. Thomas's Opinions, *Reveries*.

II. The Rhetorical Expressions of the Greatest Saints,  
*Horrid Blasphemies* : And

III. The pious and significant Ceremonies of the  
Church, *Magical Incantations*.

In every part of which Charge you are a little Mistaken.

For 1. They are not S. Thomas's Opinions, but the Ar-  
guments and Distinctions with which he endeavours to  
defend your Churches Opinions, that I called *Reveries*.

2. Nor are there any of the Greatest Saints, tho some of  
them I confess were pious men, whose Expressions I stiled  
*Horrid Blasphemies*. Nor 3. Are they the Pious and signi-

ficant Ceremonies of Christs Holy Catholick Church ; but the  
Prayers of a Church, usurping those Titles of Holy and Ca-  
tholick, that can the least belong to her of any Church in  
the Christian World ; they are, I say, the Prayers of that  
Church, which in just indignation to so great a Supersti-  
tion as the consecrating Stocks and Stones, in the name of  
the Father, Son, and Holy Ghost, I said, looked more like  
*Magical Incantations* than Prayers. It may be you will  
think these Remarks might well have been spared ; but  
we live in a critical Age, wherein men, you know, can-

not

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not endure to have things *Misrepresented*; and when you charge me with speaking reproachfully of your *Church*, you should have been very careful to see that in the charge of it you did not speak (tho but a little) *Falsely* of me. But

I. It displeases you that I should call some of *Thomas Aquinas's* Notions, *REVERIES*.

Brev. Rom. in  
Fest. vii. Martii.

It was indeed a bold thing in me to fail in my Respects to a *Doctor*, who as you tell me *former times* have stiled *Angelical*; I wonder you did not add out of your *Breviary*, that he was one too who attained to all his Knowledge, not by Study and Labour, but by *Divine Inspiration*; for this would have added much to my offence; nay, to whom (if all that is there said, be true) a certain *Crucifix* once upon a time declared, *That all he had written concerning him was well*; and one part of that was this very thing before us, *That the Wood of the Crucifix was to be Adored with the same Adoration as Christ himself*; and after the attestation of it by so notable a *Miracle*, I cannot but wonder how you dare to question it. But then, Sir, you ought to have considered whether you were sure there was any *dis-respect* in my *Expression*: Now had you not been too little acquainted with the *French Tongue*, (as I shall hereafter shew you are with some others) to turn *Critique* in it; you would have known that *Reverie* is not necessarily a word of *Reproach*, but used very innocently to signify a *deep thought*, a *profound Meditation*, and from thence secondarily, the *Productions themselves* that come from such *Reflections*: And therefore you ought not, without all distinction, to say that I affront *St. Thomas* in calling his Notions *Reveries*, for so the best mens works may without Affront be called; but since  
this



this displeases you, whatever I may do to others, yet I assure you I never will so far *Affront* you, as even in my thoughts to suppose you to be a *Reverie*, i. e. a man of *profound thought*, and *deep meditation*.

And thus were I minded to *Cavil*, I might end this *Objection*. But, *Sir*, to satisfy your little Remark, I do confess, I did not mean that Expression in this *best sense*; no, the *Subject* upon which I spoke it, was too *bad*, not to reflect some of its *illness* upon the very words that are used about it; and when I said, That I did not think my self obliged to transcribe all *St. Thomas's Reveries*; I did indeed mean, what I now call them in plainer words, his *Vain and Trifling Reasons*, which he brings to justify that wicked *Doctrine* of your Church, 'That the CROSS of Christ is to be ADORED with a SUPREME DIVINE WORSHIP. This I understood by that Expression, and such I take his Discourse there to be; and I will now leave it to the world to judge, what else they can make of such *Profound Nonsense* as this.

*Honour or Reverence* is not (primarily) due to any, but a *rational Nature*; but to an *insensible Creature*, *Honour or Reverence* is not due, but with respect to a *rational Nature*: And this may happen two ways; One, Upon the account of its *Representing a rational Nature*: The Other, because it is *some way joined* to it: By the *First Means*, we *Worship* the *Image* of a *King*; by the *Second*, his *Garments*; and we *Venerate* both with the *same Veneration*, with which we *Venerate* the *King himself*. —

Is not this, think you, wonderful *Reasoning*? And was I not horribly to blame, to call such fine *Notions*, *Reveries*? But now for the *Application*.

— If therefore we speak of that *Cross* upon which *Christ was Crucified*, it is to be *Adored* upon both

Q

Accounts

Aquinas sum.  
3 part. Q. xxv.  
Art. 4.



'Accounts by us, both as it represents *Christ*, and as it touch'd his Members, and was sprinkled with his Blood; and upon both these Accounts with the same supreme Worship with which *Christ* is Adored; and hence it is that we SPEAK to the CROSS, and PRAY to IT as if it were CHRIST. —

I doubt, Sir, you will think this last looks something like a REVERIE, because (as I remember) it crosses your Notions. But we will go on:

'But if we speak of the Image of *Christ* in any other Matter, so we Adore the Cross only as the Image of *Christ*, which we Adore with Divine Adoration.

These are *Aquinas's* Notions on this Point; and these I called his Reveries, i. e. His vain Fancies and Imaginations; and so I still esteem them to be; if you think otherwise, and that these Dreams and Shadows of Reason, are indeed Conclusive Proofs, why then do you reject this Doctrine, \* and tell us, that 'perhaps it MAY BE defended; and not speak out boldly that it is good and Orthodox, and what we ought to follow; but if you like this arguing really no better than I do, wherefore do you expose me for calling that a vain Fancy, which, after all, you your self look upon as no other?

\* Reply, pref. p. xviii.

To conclude; I am perswaded that no one among you has a juster respect for *St. Thomas* than I have; I have always esteemed him an excellent Doctor, and profited by his Works; but what can the best man do, when he has not Truth on his side? Error may be palliated, and a great deal of Thought be spent, and Wit shewn to give it the Appearance of Truth, but when all is done 'tis Error still; and the Arguments that are brought to support it, how fine and subtil soever they may seem, are yet but Reveries, i. e. Fictions, Shadows of Reason, not Rational and Conclusive Proofs; and upon this Ground, tho not only an



an *Angelical Doctor*, or a *Crucifix* from a *Wall*, but even an *Angel from Heaven*, should argue in this sort, I should not be ashamed of the Expression, if I had called it *Raving*. But

- II. The next Thing you find fault with, is ; That I call some of the *Expressions* of your *Saints*, with reference to the *Virgin Mary*, HORRID BLASPHEMIES.

And here you put me upon a very ungrateful work, to rake into the Ashes of *Good*, but *Superstitious Men*, and who falling into *Corrupt Times*, were by their *Piety* carried into *Vain* and *Extravagant Expressions* of it : But as I hope *God* has pardoned their well-meant, tho very indiscreet *Zeal* ; so I desire that what I here repeat in my *Defence*, may not be a means to lead any one to *Triumph* in their *Weakness*, whose *Vertues* otherwise we few of us perhaps shall be able to come up to ; and this I say of some of those I am to mention ; for however your *Church* has thought fit indifferently to *Canonize* them, yet I hope *Saints* as well as *Stars*, may differ from one another both in their *Goodness* and in their *Glory*.

The 1. you mention is *St. Germain*, Whose *Expressions* to the *Blessed Virgin*, or as you call them, *Rhetorical Flights*, will I think justify the worst that can be said of them : ‘ O Mother of God, says he, your *Defence* is *Immortal* ; your *Intercession* is the *Life* ; your *Protection* is *Security* ; if you do not teach us the *Way*, no one can become *Spiritual*, nor *Adore God* in *Spirit*. ——— O *Most Holy Virgin* ! No one can have the *Knowledge* of *God* but by you : O Mother of God ! No one can be saved but by you : O *Virgin Mother* ! No one can be delivered from *Dangers* but by you : O *Favoured of God* ! No one can obtain any *Gift* or *Grace*, but by you.

Crasset verita-  
ble Devotion  
p. 31.

Q 2

The



- The second is St. *Anselm*. His *Expressions* of this kind are numerous ; and I will mention only some of them :
- Craffet. p. 49. ‘ *O Blessed Virgin!* says he, as it is necessary that every one who is *hated and despised* by you, should *perish*, so is it impossible that he whom you *regard* should be *lost*.—Only be it *your will* that we should be *saved*, and then we *cannot but be saved*.—
- Ibid. 56. Hence he elsewhere calls *Her*, ‘ *The Repairer of the lost World*: and adds, ‘ that as *God creating* all things by his power, is become *God and Father of all*; so *Mary the Blessed Mother of God* by *restoring* all things, is become the *Mother and Lady of all*. In one of his *Addresses* to her, he says, ‘ That *God* has given this to *Her* in common with *Himself*, that *with Her* all things should be possible. And to go yet one step farther, he tells us in plain terms, ‘ That a man is sometimes *sooner saved* in calling upon the *name of Mary*, than by calling upon the *name of Christ*.
- Ibid. 112. 3ly, Your next Saint is St. *Bernard*: And he too is Voluminous in his *Expressions*. Thus he also makes her *Redemptrix of the World*: ‘ We have, says he, sent before us from Earth to Heaven an *Advocate*, who being *Mother of our Judg*, and *Mother of Mercy*, will treat sincerely and with efficacy the business of our *Salvation*?
- Craffet, p. 30. ‘ ‘Tis *She* that hath obtain’d the *Reparation of the whole World*, and the *Salvation of all men*.—‘ It must be confessed that *one man*, and *one woman* have done us a great deal of harm; but *another man*, and *another woman*, have repaired with advantage all the ill which the former had done us. I acknowledg that *Jesus Christ* is sufficient to save us; but it was not expedient that *Man* should be alone; it was more congruous, that both the *one* and the *other sex* should come in to our *Reparation*, seeing neither of them was wanting to our destruction.——
- Ibid. 32. ‘ *Consider*



'sider then more *deeply* with how great an affection of  
'piety God would have us adore *Her*, who has put the  
'whole fulness of Good in *Mary*: so that if there be any  
'hope in us, if any Grace, if any salvation, we should know  
'that it proceeds from *Her*.—And therefore he else- Ibid. 74.  
'where calls *Her*, 'The Ladder of Sinners; His Great  
'Trust, and the whole foundation of his Hope. But I must  
not insist too largely.

The next you name is, Fourthly, The *Abbot of Celles*; Crasset, p.33.  
I will produce but one passage from him: 'Approach, 34.  
'says he, by a devout contemplation of spirit towards  
'the Blessed Virgin, because through *Her*, and with *Her*,  
'and in *Her*, and from *Her*, the world both bath, and  
'will have all that is Good.—She is our Advocate to *Her*  
'Son, as the Son to the Father. She solicites for us  
'both the Father and the Son. Oftentimes those whom  
'the Justice of the Son might condemn, the Mercy of the  
'Mother delivers.—In short, 'As our Saviour once  
'said, That no one could come unto him (whilst he was on  
'Earth) unless the Father drew him; so dare I (says he) in  
'some sort affirm, that no one comes now to thy Glorified  
'Son, unless thou by thy Holy assistance drawest him.

5thly, 'As it is impossible (says St. Antonine, from St. Crasset, 1b.  
'Anselm) that those from whom the V. Mary turns the  
'Eyes of her Mercy should be saved; so is it necessary  
'that those towards whom she turns Her eyes, interce-  
'ding for them, should be justified and Glorified.

6thly, 'From the time, says St. Bernardine, that the Crasset 37.  
'Virgin Mother conceived in her Womb the Word of God,  
'She obtained, as I may say, a certain jurisdiction and  
'authority over all the Temporal processions of the Holy  
'Ghost. So that no creature has obtain'd any Grace or ver-  
'tue of God, but according to the dispensation of his  
'Holy Mother.

He



Lond. 1687.

He that desires more of this, may see in Dr. J. C's *Apolo-  
logy for his Contemplations on the Life and Glory of Holy  
Mary*; who tho he be not yet a *Saint*, yet may for his  
zeal deserve hereafter to be *Canonized*; and make as great  
a figure one day in the Church, as any that I have  
named.

These, *Sir*, are some of the *Expressions* to which I re-  
ferred: You may think as you please of them, and give  
what dexterous *Expositions* your Wit shall enable you,  
to free them from Censure: But I dare venture it to all  
sober Men now to judg, Whether I was much out in my  
*Expression*, when I said in my *Defence*, that they were  
HORRID BLASPHEMIES.

3dly, Your last *Censure* is, That I said of those *Col-  
lects* which you use in the *Consecration of a Cross*,  
that they seemed to be MAGICAL INCANTA-  
TIONS rather than *Prayers*.

And I would to God, *Sir*, we had not too good *Grounds*  
for such a *Censure*: I should most willingly retract my  
*Expression*. But in the mean time, till you will learn  
to be ashamed of doing such things, I see no cause where-  
fore I should be confounded for giving them their proper  
*Names*.

'You pray to God, that he would bless the Wood of  
'the Cross; to what purpose, I pray, give a blessing to the  
Stock of a Tree? 'That it may be a saving Remedy to  
'mankind; an Establishment of the Faith; for the encrease  
'of good Works; and the Redemption of Souls; for a Com-  
'fort and Protection against the cruel Darts of the Enemy.  
Is not this, *Sir*, a most edifying Prayer for a Church,  
calling her self *Catholick*, to use? To desire the blessing of  
God upon that which he has expressly forbidden us to make,  
for

\*

for



for any such purpose as that, for which it is here consecrated? But to go on with the Ceremony:

'You incense it, you sprinkle it with holy Water; you Consecrate it, In the Name of the FATHER, and of the SON, and of the HOLY GHOST: You pray again, that as by the Cross upon which Christ suffer'd, the World was redeemed from Guilt; so by the Merits of this Cross, the Souls of those who offer it, may be freed from all the Sins which they have committed. And now the work is done; and it is fit for you to FALL DOWN before it, and WORSHIP it.

Consider, Sir, I beseech you, in the Spirit of a Christian, what it is about which these Prayers are bestow'd; and what it is you beg in them. And seeing you desire that such Benefits may be derived to you from a senseless, inanimate Creature; think what the import of Magical Incantations is, and tell me if these requests do not look more like Charms, than Prayers; and whether I was very much out, when in a just Indignation at so wretched an Abuse of the Name of the Holy Trinity, I said, they seem'd rather the one than the other.

But if my Expression still offends you, consider then, how much more justly these Practices scandalize us. Do not tell the World that I reproach Christ's Holy Catholic Church, as guilty of Magical Incantations: No, 'tis your Church, the corrupted Roman Church alone, that I charge as coming in these things too nearly to the Practices of the Heathens: God be thanked, Christ has other Churches that are freed from such Abuses, as all his faithful Servants lament in you, and earnestly desire you would yourselves learn at last to be ashamed of.

I will add but one Word more, and it is this: That before you Censure me any farther for this Expression, you will please to remember, that there is another Practice in



in your Church, which I might have mentioned in my *Defence*, called *Exorcizing*; but far distant from the *Antient Ceremony* designed by that word. This your *Ritual* Authorizes; and for the fuller *Practice* of it, directs us to your *approved Authors*; such as *Mengus*, and some others. The plain *English* of that hard word, you know is *Conjuring*, and the thing does not at all belie the *Name*. You may force me to speak of this if you think fit; and to add to this, your other *Ceremonies* of *Chriftening* of *Bells*, *Consecrating Water*; *Agnus Dei's*, and the like; and what wonderful *Benefits* you pretend to derive from thence. But I had rather if you please be prevented in this *design*, than *vindicate* my self so much to your *Churches scandal*.

### SECT. III.

AND here I shall finish my present *Reflections*; and might, I think, have concluded my whole *Defence*. For having justified the *Distinction* I had advanced of *Old* and *New Popery*; having shewn you, that it is not meerly from the *Decrees* of your *Councils*, but from your *private Authors* and *common Practice*, that we are to interpret your *Churches Doctrine*: Having particularly answer'd all the *Bishop* of *Meaux's Pretences*, and I hope sufficiently *Vindicated* (even in your *Opinion*) my *Self* and *Brethren* from your unjust and scandalous *Imputations*; nothing now remains, but to consider the *Doctrine* of your *Reply*; and that has been already so fully done, that neither can you *Answer* it, nor am I able to *add any thing* to it. But you have always had a particular *Gift*, to advance again without *Blushing*, those *Objections* to day, which but yesterday were *confuted* beyond a *possibility* of *Reply*.

I. You



1. You charge us with *Misrepresenting* your *Doctrines* \*; you speak largely of a certain *Book* that undertook to prove this to the World; but you forget to tell us, that a learned (a) *Man* of our *Church*, went along with this *Book* through all the several particulars, and shew'd you the contrary. And thus the *Calumny* goes on; but the *Defence* we have made, is never like to be consider'd.

2. You seem concerned, that I took so little notice of your second *Article* about the *Nature* and *Object* of *Religious Worship*; but you do not acknowledge that my *Reason* was, because it had been fully done in several (b) *Treatises* on that very Subject, and which lie still *unreplied* to.

3. You run out into a great length about the *Invocation* of *Saints*: But is it to Answer any thing we had replied to your Arguments on that *Subject*? No, tho I directed you to a (c) *Book* purposely written on this *Subject*, wherein all your *Objections* are obviated, and from which I have reason to believe you borrow'd some of your *Quotations* against me; yet you neither take care to prevent the same *Replies* that have been there

R

\* Reply pref.

(a) The *Doctrines* and *Practices* of the Church of *Rome* truly represented.

Reber Answer'd.

See the *View* of the whole *Controversy*, which has plainly shewn that the business of the *Reflections* was to decline an Answer.

Reply, Art. ii. p. 6.

(b) A Discourse concerning the *Object* of *Religious Worship*.

Unanswer'd.

Answer to Papists protesting against Protestant Popery, &c.

Unanswer'd.

See for this, also the *View* of the whole *Controversy*, which the Representor has now shewn, is never like to be fairly Answer'd.

Reply Art. iii. p. 10.

(c) *Speculum B. Virginis*.

Unanswer'd.

A Discourse concerning the *Worship* of the *B. Virgin*, and the *Saints*, in Answer to *Monf. de Meaux's* Appeal to the 4th Age.

Unanswer'd.

A Discourse concerning *Invocation* of *Saints*.

Unanswer'd.

made



(d) Catholick Representer, 1<sup>st</sup> and 2<sup>d</sup>,  
3<sup>th</sup> and 6<sup>th</sup> Sheets.

(e) Answer to these Sheets; the last yet  
Unanswer'd.

Three Letters to a Person of Quality,  
about Images; the last

Unanswer'd.

The Fallibility of the Roman Church,  
out of the second Nicene and Trent Coun-  
cils about Images,

Unanswer'd.

Reply, Art. vii. p. 59.

(f) Two Discourses of Purgatory and  
Prayers for the Dead.

Unanswer'd.

An Answer is lately publish'd to the  
whole Book; and we fear will remain  
like the rest,

Unanswer'd.

(g) A Discourse concerning the pre-  
tended Sacrament of Extreme Unction.

Unanswer'd.

made, nor have the *Ingenuity* so  
much as once to confess by whom  
you have profited.

4. Concerning *Images*, much  
has pass'd since my *Defence* came  
out; the (d) *Representer* tri'd all  
his strength to *defend* them, but  
was content to leave the Field:  
What do you now do? You take  
his *Arguments*, you follow his *Eva-  
sions*; but make no new *Advance*,  
nor seem at all concern'd to own,  
that they have been fully (e) *An-  
swer'd* some Months since.

5. In the *Article* of Purgatory,  
you talk with great assurance a-  
bout the Intention of the *Primi-  
tive Church* in *Praying for the Dead*:  
Which I said in my *Exposition*,  
was no proof that they believed a  
Purgatory. You reply, that those  
who have been Abused by *Me*,  
and *others of my Coat*, need only  
read the *Fathers*, or look into the  
*Nubes Testium* for Satisfaction. But,  
*Sir*, what must I call this, to be  
sent to a *Book*, that has been on  
that very point (f) answer'd in  
every one of his *Pretences*; and  
no one has yet appear'd in his *Vin-  
dication*?

6. In the *Article* of *Extreme Un-  
ction*, you have a (g) *Challenge*  
sent you; and which I am com-  
mission'd



mission'd once more to desire that you will be pleased to accept. In consideration whereof you will not be dissatisfied if I return but little on that subject to you.

7. (h) The Holy Eucharist has in every respect been fully consider'd. *Scripture, Antiquity, Sense, and Reason*, all produced against you. What have you here done? You have put together the common Arguments we have a hundred times baffled; and improved nothing to obviate the same Replies. But you, Sir, may expect from Me, what some others will suddenly have from a much better Hand, a full satisfaction to your pretences; tho in truth neither you nor they could reasonably expect it.

8. For the \* Adoration of the Host, you refer us to the two Oxford Discourses; but you never observe that there have been (i) two Answers made to them. And a (k) Particular Discourse has past now some time upon this Subject, in which most of your Allegations are prevented, and yet you take no notice of it, but bait us eternally with the same repeated Crambe!

(b) An Historical Treatise of Transubstantiation, by one of the C. R.  
 Defence of the Dublin Letter.  
*Veteres Vindicati*, in Answer to Mr. Sclater.  
 Plain Representation of Transubstantiation.  
 Dialogues concerning the Trinity and Transubstantiation.  
 Answer to the Oxford Discourses.  
 Paraphrase upon the VI. of St. John.  
 Six Conferences publisht by Dr. Tomison.

All Unanswered.

\* Pag. 122. Reply.

(i) A Reply to Two Discourses concerning, &c. from Oxford.

Unanswered.

A Discourse concerning the Holy Eucharist in the two great Points of the Real Presence, and the Adoration of the Host.

Unanswered.

(k) A Discourse concerning the Adoration of the Host, &c.

Unanswered.



(l) A Discourse concerning the *Sacrifice of the Mass*.

Unanswered.

(m) A Discourse of *Communion in one kind*, in Answer to the Bishop of Meaux.

Unanswered.

(n) A Discourse about *Tradition*.  
The *Catholick Balance*.

Unanswered.

(o) Of a *Guide in matters of Faith*.  
The *Protestant Resolution of Faith*.  
Answer to *Reason and Authority, &c.*  
A Discourse concerning a *Judg in Controversies*.

A Plain Discourse concerning the *Catholick Church*.

Of the *Authority of Councils*, and the *Rule of Faith*.

Two Discourses of *Schism and Heresie*.

The difference betwixt the *Protestant and Socinian methods*.

The *Pillar and Ground of the Truth*.

*Vindication of the Answer to certain Papers*.

All Unanswered.

(p) Sermon upon *St. Peter's Day*.  
Sure and *Honest means for the Conversion of all Hereticks*.  
The *Catholick Balance*.

9. As to the *Point of the Mass*, you may expect a full (l) Answer before you receive this. And,

10. (m) For *Communion in one kind*, when you can either bring some *other Arguments* than what the *Bishop of Meaux* has done, or *Vindicate* those from our Answer to him, you may expect to be consider'd; but else it is a *great confidence* in you to expect it.

11. (n) As to the *Point of Tradition*, I do not find that any one has yet confuted a *particular Treatise* about it.

12. (o) For the *Authority of the Church* to which you seem particularly to desire my *Reply*, I do promise you that in due time you shall have it. But because I would not deceive your *Expectations*, I must tell you freely, I can say nothing but what you have had already in those *Excellent Discourses* to which I refer you; and which we are apt to think you have found to be more than enough.

3. (p) For the remaining *Points*, The *Authority of the Holy See*, and of the *Council of Trent*; me-



methinks you should be ashamed to desire any Answer to them, till you first return some Reply to those Learned Men that have so lately written upon them.

14. (p) For the other *Articles* which I have passed by, it is not because there has not been enough said to them, but because what has been said, is to be found in those other *Treatises* to which I have already referred; and I believe when I come to examine your *Discourse* more particularly, I shall not find any one thing, except a few *Cavils*, (which indeed are all your own) that will need my *Consideration*; and those do not deserve it.

You see, Sir, how reasonable a *Pretence* I might here have to take my leave of you, and not insist any longer on these *Points*, till you shall think fit, by giving us a *Substantial Answer* to what has been already offered, to encourage us to make some new Advances against you. But I will not insist upon any of these Things; nor give you cause by my declining a particular Examination of your *Reply*, to think any better of your *Arguments*, than I hope by this time you may do of your *Reproaches*. I will travel with you once more through every *Article*; and tho in Consideration of these *Excellent Treatises* I have now mentioned, and which are almost in every bodies hand, I shall only reflect upon your *Arguments*, and not insist so as if I were particularly to state every *Point* again; yet I will

Summary of the *Controversies* between the C. of E. and the R. C.  
Dr. Barrow of the Popes Supremacy.  
The Necessity of Reformation, par. 2.

Unanswered.

(p) A Discourse concerning *Auricular Confession*.

The *Doctrines* and *Practices* of the Church of Rome truly Represented.

Unanswered.



will do it in such a *Manner* as you shall have no cause to say, I either declined your *Difficulties*, or was unwilling, if you have any Strength, to *Examine* it to the *Bottom*.

And of this you may expect an *Account* in a little *Time*. In the mean while, I commend my *present Reflections* to *yours*, and both *them* and *you* to the *Reader's* Consideration.

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### ERRATA.

PAGE xx. l. 27. r. *Converters*, p. 2. l. 17. r. *the Truth*, p. 7. l. 1. r. *should not then*, p. 15. l. 17. r. *readily*, p. 22. marg. l. 5. r. *me I*, p. 27. l. 14. r. *decisions*, p. 81. l. 19. r. *than*, p. 85. l. 19. r. *than*, p. 85. l. 19. r. *they*, p. 87. l. 3. r. *Rever*.  
Besides a few literal Faults which the Reader is desired to excuse.

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### FINIS.



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## POSTSCRIPT.

Being a *Full Answer* to a Pamphlet Published the *Last Night*, called, *A Third Part of a Papist Misrepresented*.

*Ecce Iterum Crispinus*—

**I** Little thought when this Last Sheet was sent to the *Press*, that I should have deprived the World of a more useful *Advertisement* of the late *Traits* that have been *Published*, before the inglorious Undertaking of Refuting so trifling a *Book*. But since it is now become the *Mode* to draw up *Full Answers* to the most solid *Discourses* in *Single Half-Sheets*, I know not why an *Author* that has nothing in him, may not be *exposed* in much *less Room*.

The Sum of his *Defence* is this, 'That we do without  
' all *Grounds* advance against them a *Distinction* of Old Pref. p. 14, &c.  
' and New Popery, to make the *World* believe that 'tis  
' they who *Dissemble* their *Doctrine*, not we that *Misrepresent*  
' sent it. Now this I have at large Answered in the  
foregoing *Discourse*, and thereby destroyed the whole  
Foundation both of his and his Parties present *Pretences*;  
and since he observes the *Ill Luck* his last *Adversary* had  
to suppose they had forsaken their Charge, when at that  
very time the *Vindicator* was Printing his *Reply* in *De-* Ib. p. 19.  
*fence* of it; I cannot but take notice, that himself is not  
much more fortunate, to establish the whole stress of his  
Cause



Cause upon the denial of *which* is at the  
same instant shewn by undoubted *matter of Fact*, to be  
most just and well-grounded.

Ib. p. 1

Page 13.

For his beloved *Elegancies of Bartholomew-fair Booths*;  
*false Cards*; and *Cogging-Dice*; of the pretty *slights of*  
*Legerdemain*; of *Straying Nouns*, *Distorting Noes*, and  
*drawing in Chucks*; for the wonderful tricks of his Friend  
the *Pollaxe-Master in the Pall-Mall*, &c. whereby he  
here, as usually, *mutilates* his *Periods*; they sufficiently  
show how very serious this Gentleman esteems the mat-  
ter of Religion to be, and how well the *fineness of a*  
*Merry-Andrew's Wit*, agrees with the *profoundness of a*  
*Representers reasoning*.

Pref. p. 22.

And tho such a *Character-maker* as this, (who never  
yet knew what it was to *answer an Adversary with good*  
*sense*, and but seldom with *good manners*; and has here  
(I know not how) fallen even below his *own set*), be  
more fit to be *despised* than *confuted*; yet to *laugh* him  
that his *Adversary* *despised* not any *secret* at all by the  
*Method* he took of dealing with him, and therefore not  
an *Honourable one* (as he pretends); I do hereby pro-  
mise him, that he shall not pass, as he deserves, without  
a *consideration*: But may expect that which shall abund-  
antly satisfy the World, that he *ought* tho there be no  
great reason to expect that he *will* at this time of day  
begin to be *ashamed* of his *Undertaking*.

Now this I have already Answered in the  
foregoing Discourse, and thereby destroyed the whole  
Foundation both of his and his Parties present Pretences;  
and since he objects that I have not said that I had  
to suppose they had taken their Charge; when at that  
very time the *Whigs* were printing his *Book* in De-  
fence of it; I cannot but take notice that himself is not  
much more fortunate, to establish the whole of his  
Cause.



